the Chaplain

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By *Ben E. Spurlock*

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A JOURNAL FOR PROTESTANT CHAPLAINS

DECEMBER 1964

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Editorial

Christmas Far From Home

IT was during college days that limited money for travel brought me to the first experience of spending the Christmas season far from the family circle. New acquaintances were very kind and hospitable, but in my heart I was a stranger at a time when the thoughts of good men turn toward home.

However, this was the beginning of an understanding that there is not only incarnation but also significant separation at the heart of Christmas. The initial Event took place away from home. Bethlehem was far from Nazareth in those days and the considerable distance between heaven and earth remains with us today.

Many a military man has found himself on assignment in a strange place at the season of Advent. I was on a troopship in the Atlantic in 1945. The sea had gone berserk. I remember a small, green-faced group of servicemen huddled together below decks trying to sing the great carols of Christmas between sickening rolls of the ship.

Some years later in the cathedral at Ulm I remember an audience of thousands of Germans and Americans being led by the Prelate of Ulm, Dr. Erich Eichele, assisted by American chaplains, hailing the birth of the Savior accompanied by choirs, majestic organ, and trumpets.

As these and other Christmases are reviewed in my memory, the most poignant sense of meaningful separation is identified with the season in Korea eleven years ago. Our regiment had set up a large tent in its reserve area for ration breakdown and other purposes. This was to be made available to the chaplain for services on Christmas Day. Unexpectedly, there came word from higher head-

quarters in Seoul that we could expect distinguished guests at our Christmas service. We were left to guess at the identity of these visitors.

Command support for the religious activities in the regiment always had been very good. Now it became almost breathtaking. Church attendance always had been satisfactory. Now standing room promised to be something of a problem.

On Christmas morning shortly before the scheduled time of the service, nine helicopters descended on our area. The U.S. and U.N. Commander in Korea, General Maxwell D. Taylor, stepped out of one of the craft and introduced to several hundred waiting servicemen his guest, Admiral Arthur W. Radford, Chairman of the Joint Chiefs of Staff. The two military leaders greeted the men and identified with them by making brief reference to the many Christmases that their assignments also had taken them away from their families at home.

A simple worship service followed in the crowded tent within sight of the hills of North Korea. The familiar story of Christmas was told and sung once again. Gilbert K. Chesterton in lines from *The House of Christmas* (The Collected Poems of G. K. Chesterton. Dodd, Mead & Company. Copyright 1932.) says much better what the chaplain attempted to declare that day:

> For men are homesick in their homes,
> And strangers under the sun,
> And they lay their heads in a foreign land
> Whenever the day is done.
>
> . . . . . .
>
> To an open house in the evening
> Home shall men come,
> To an older place than Eden
> And a taller town than Rome.
> To the end of the way of the wandering star
> To the things that cannot be and that are,
> To the place where God was homeless
> And all men are at home.

—A.R.A.

By Ben E. Spurlock

The Revolutionary Chaplains

Men who left an indelible mark on American history

YOU can't read early American history without becoming aware of the importance of religious life in the colonies. In many areas, especially New England, the church was more than a place of worship; it was the social, cultural, and civic center of the community as well. Therefore, it was only natural that the clergyman's influence should extend far beyond the spiritual shepherding of the flock. Almost no public meeting took place without his presence and blessing. Official announcements were read from the pulpit during worship services, and the preacher was expected to discuss his opinions on all sorts of political and social matters pertaining to the community. Obviously, the modern view that the "church shouldn't meddle in politics" did not bother the Christians in the colonial period.

The colonial clergy, for the most part, were American born and educated. They had been reared to hate oppression and tyranny as much as they hated Satan, and they were taught to cherish freedom with a passion that would permit no infringement. When the trouble between Great Britain and her North American subjects grew so intense that armed conflict seemed the only way to solve the matter, the clergymen showed their American heritage by outspoken denunciation of British policies. As war grew closer, they did not hesitate to single out individual Englishmen as special targets for their wrath.

General Thomas Gage drew the fire of the Reverend John Cleaveland. On the day Gage sent his forces

against Bunker Hill, the minister preached a sermon in which he described the general in such unflattering terms as "profane, wicked monster . . . usurper . . . wicked rebel . . . robber . . . murderer . . . abandoned wretch. . . ." The officer's reaction to this pungent character analysis is not known, but it is safe to assume that the minister's remarks did little to endear the American cause to the general and his staff.

Other colonial divines devoted entire sermons to the political situation and expressed themselves in language that today would be considered intemperate. In those times when feeling ran high and there was no room for neutrality, the clergy spoke forcefully in terms that their people could understand, and in language that was familiar. Many of them preached themselves into the chaplaincy and marched to battle with the troops they had helped to arouse.

Not all of the ministers in the colonies were as anti-British as Cleaveland. A minority remained loyal to King George and deplored any breach with the mother country. Throughout the colonies there were large congregations of the Church of England. Many of these men were English born and educated. The Anglican priests in the northern and middle colonies were predominantly staunch Loyalists, while those in the south were on the side of freedom and independence.

WHEN General Washington took command of the colonial troops, there was no such thing as a unified army. Each colony had its own method of raising and supporting an armed force and each was reluctant to lay aside sectional rivalries for the common cause. The lack of organization and the absence of centralized authority resulted in a loose-knit federation of individual units which had very little in common except an unfriendly attitude toward King George and his representatives.

Among the other problems Washington faced as commander in chief was that of religious coverage. There were no military chaplains because there was no system developed to appoint them. The chaplaincy suffered from the same hit or miss method of organization that plagued the other branches. Some chaplains were appointed by state officials, others by the commanding officers of regiments, and still others were elected by the soldiers themselves. An undetermined number of clergymen served on a temporary basis whenever troops were in their areas. The first national legislation which mentions chaplains as a recognized part of the Army of the United States appeared on July 29, 1775. On that date Congress established a pay scale for the Continental Army and this document indicates that chaplains were to receive a captain's pay, $20.00 a month.

The chaplains, whether ap-

pointees, electees or volunteers, went with their troops. They lived under the same conditions, knew the same frustrations and fears as the men to whose service they were dedicated. A number of them were killed in combat; some were captured and died trying to escape. Many chaplains combined spiritual ministrations with activities of a more secular nature. Several of them assumed temporary command during particularly hard-fought battles; a few acted in the dual capacity of surgeon and chaplain; and one, James Caldwell, served as Deputy Quartermaster General in addition to being the pastor of a civilian church and holding services for the troops.

Caldwell was a rabid patriot. He incurred the wrath of the enemy quite early in the conflict, and became the special object of their vengeance. His life was in such constant danger that when he preached he kept two loaded pistols on the pulpit. Caldwell's home was burned in 1779, and the church of which he was pastor was burned in 1780. In June of the same year, his wife was killed in what documents of the time assert was deliberate murder. And Caldwell himself was shot in 1781 by an American sentry who had been bribed by the British to accomplish what neither they nor those persons who sympathized with them had been able to do.

Another forthright and colorful clergyman was Thomas Allen, who was a resident of Pittsfield, New Hampshire. His unorthodox behavior should endear him to every fighting man. Thomas Allen was instrumental in helping to raise a company of militia in his parish. As they went off to battle somewhat reluctantly, the good clergyman not only decided to accompany them and make the journey with them, but he also presented the unit to Brigadier General John Stark in time for it to participate in the battle of Bennington. Allen was invited to take part, but he replied that he would not bear arms against the British until he had "invited them to submit."

According to the story, this delightful character climbed up on a fallen tree in full view of the enemy forces. There, in a loud voice and with appropriate gestures, the Reverend Mr. Allen exhorted the British troops to lay down their arms and surrender. They replied by peppering the log with a volley of musketry. Allen, with a satisfied nod indicating he had done his part, jumped to the ground and said to a nearby trooper, "Now give me my gun." It is claimed that he fired the first shot in the battle of Bennington, and in some small measure at least, contributed to the success of that encounter.

These and many other stories of the Revolutionary chaplains trading their spiritual status for that of combatant makes for dramatic and interesting reading. They should not, however, obscure the chaplain's pri-

mary mission of religious leadership. Then, as now, the chaplain's first duty was to be a pastor to the man in uniform. He comforted the sick, helped care for the wounded, encouraged the downhearted, and held such religious services as his church prescribed and the situation permitted.

IN addition to these duties, the chaplain was vitally concerned with the morals of the soldiers and worked diligently to suppress vice and immorality. When a large body of troops moved into a locality it was the signal for ladies of negotiable virtue to set up shop in the vicinity. Many of the commanders, especially George Washington, were determined to fight these camp followers. To that end he enlisted the aid of clergymen who, by exhortation, sermons, and personal counseling endeavored to eliminate this evil.

Another form of amusement that came within the chaplain's area of responsibility was gambling. It was labeled as the foundation of evil and the source of ruin. The number of references to gaming in the documents of the time indicate that it was a widespread vice, perhaps even more so than drinking. Since the troops seldom got paid on time—and, more often than not, never got paid at all—one cannot help wondering what they gambled with. It appears that they found some medium of exchange, because the problem was never fully solved.

Probably the most persistent thorn in the flesh for both the chaplain and the commander in chief was the widespread use of profane and obscene speech. Washington waged a ceaseless and fruitless warfare against this form of self-expression although on at least one occasion he himself fell from grace. His first general order in May, 1777, dealt with the matter of clean speech, and this was followed by many other references to it in later years. In spite of repeated reminders, the commander in chief of the Army was notably unsuccessful in his campaign. Even the threat of fines did little to help. When congress enacted the Articles of War, they included a penalty for oaths and execration. The fine was fixed at one-sixth of a dollar for enlisted men, and double that for the officers. A few attempts were made to impose the penalties, but for the most part the commanders and the men quietly ignored the law and continued to spice their conversation will all manner of strange oaths.

General Washington felt that the presence of a chaplain would help reduce the use of foul language, and gave the clergy his complete support. He also felt, and rightly so, that attendance at worship services and proper observance of the Lord's Day should be a regular part of the soldiers' lives. He insisted upon church attendance by all soldiers, especially officers.

With such high-level support, the

chaplain's effectiveness as a spiritual leader must have been greatly enhanced. No longer was he a freelance preacher. He had status as a member of the staff and had the wholehearted backing of Washington. Unfortunately, chaplains were not required to submit formal reports of their activities, and we have only the journal extracts and personal letters to indicate the response of the men to the church call. These random remarks are usually limited to the chaplain's topic, his text, and an occasional comment as to the writer's critical estimate of the sermon's value.

IT is virtually impossible to determine how many chaplains actually served in the War of Independence. Many ministers served only a few weeks or months while others remained for the duration. Many more clergymen served on a sporadic basis whenever their parish duties permitted. Perhaps the best estimate is that about one hundred and fifteen clergymen spent some time as military chaplains during the Revolutionary War. Of this number, fifty were Congregationalists; twenty-one were Presbyterians; eight were Baptists; and the rest were divided among the other Protestant denominations.

The first and only Roman Catholic chaplain of the Revolution was Father Louis Eustace Lotbiniere. He was appointed by General Benedict Arnold on January 26, 1776, and served with two Canadian regiments under the command of Colonel James Livingston, ending his career on January 1, 1781.

The clergymen who served with the Army during these crucial years labored under the most adverse conditions that can be imagined. There was a chronic shortage of chaplains. Entire regiments without spiritual leadership were forced to get by with occasional visits by civilian clergymen, or the rare appearance of a chaplain from another unit. In spite of these circumstances, the first military chaplains left an indelible mark on American history and set a standard of pastoral services to the men in uniform that has never been lost.

END

At Your Service

For a missionary project you can conscientiously offer your chapel congregation, American Leprosy Missions is most worthy. A service agency of the Protestant churches it provides financial support and technical medical information and counsel to fifty-three mission bodies doing work among an estimated fifteen million victims of leprosy. For informational literature, motion pictures, and filmstrips write to American Leprosy Missions, Inc., 297 Park Ave., New York, N.Y. 10010; or to Rev. David E. Todd, 10521 Burbank Blvd., North Hollywood, Calif. 91601.

Many islands in Denmark where there are no places of worship are visited by the Salvation Army boat. Religious meetings are held on the various islands.

The Salvation Navy

By Arthur E. Carr

IN an early edition of "Orders and Regulations" for Officers of The Salvation Army dated 1886 there is a section devoted to "The Salvation Navy," the purpose of which is defined as doing "for those who go to the sea what The Salvation Army does for those attending no place of worship on land."

The term did not find a permanent place in The Salvation Army vocabulary, but from about that time the Army has always had a small fleet of vessels operating in various parts of the world, some on sea and others on inland waterways.

The first of these vessels appears to have been the *Iole*, a steam yacht presented to The Salvation Army in 1886. It was used as a mission boat around the coast of Britain. On one occasion William Booth used it to review a small fleet of fishing boats assembled, for evangelistic purposes, in Plymouth Sound. Unfortunately, its usefulness came to an

early end, for shortly afterward it was wrecked in the Humber. There was no loss of life.

One of the most famous of the Army's earlier vessels was the *Katarina* named after Catharine, wife of William Booth. It was a motor-sail vessel operating at the beginning of the century among the northern islands of Norway. It served the dual purpose of a mission boat to the islands and of a lifeboat in stormy weather. In the course of twenty-four years it saved one thousand seamen from drowning.

Dutch Salvationists have long made use of the canals in their own land. In recent years this has been mainly done by *De Febe* a motor-vessel with a crew of ten, eight young single men officers with a married couple in charge. It visits all parts of Holland with the officers holding meetings often in a large marquee which is part of their equipment. They also engage in other forms of evangelistic effort.

A boat with which many visitors to Paris have become familiar in the past thirty-three years is the *Louise-Catherine* named after a well-known French artist who made a gift of money to The Salvation Army in the hope that something could be done for the homeless persons who slept under the Seine bridges. When told that the difficulty was finding a

The *William Booth* is a smart, white, sixty-foot-long motor boat which runs from Juneau to Metlakatla, Alaska. En route twelve centers are visited and religious meetings held.

The *Salvo*, a seventy-foot barge of the Salvation Army, takes the gospel down the waterways of England. Here we see a group of children on a canal bank listening to Bible stories.

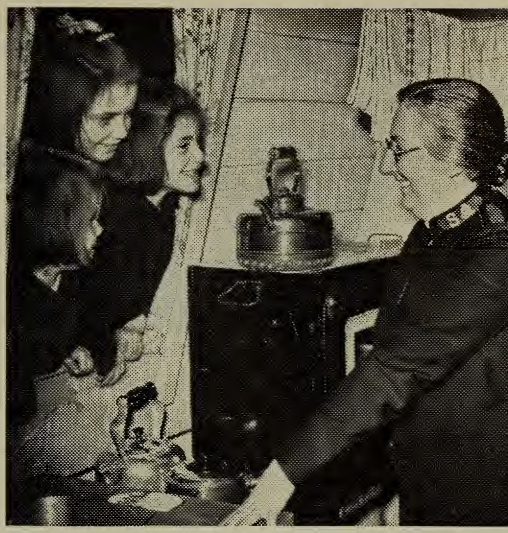
Brigadier Fielding, a Salvation Army leader, with the aid of pen and paper, teaches some of the children who come to the *Salvo*.

site suitable for a building she replied, "Why not a boat?" This led to the purchase of a reinforced concrete barge, seventy meters long, that had been used in the First World War for transport. Permission was granted for it to be moored in the river. Fitted up as a floating hostel it has seventy-five beds, but in severe weather it has often accommodated nearly two hundred persons.

IN Britain, during the past fourteen years, valuable work has been done by the motor-barge *Salvo* to which has been added the *Aster*. They operate on inland waterways for the purpose of helping, spiritually and in any other way possible, the barge-dwellers, who form a little known community of their own. Clannish, suspicious of outsiders, many of them unable to read or

write, they did not immediately respond to the Army's offer of friendship, and for about six months little progress was made. Fortunately, the officer in charge, Brigadier F. Fielding, had made friends with some of the barge people as a boy, and understood something of their way of life. This, with the assistance of his wife, enabled him gradually to overcome suspicion so much that when a short time ago the British Broadcasting Company showed a film illustrating the work done, the writer of the script was able to say, "I tried hard to find a controversial angle, but nobody to whom I talked had anything but admiration for the Fieldings and their many good works."

There are just a few of the vessels that have been or are being used in work that is carried on in many parts of the world. END



On the *Salvo* are held meetings, picture shows, and the like. They are held on board in the large, especially constructed cabin. Three young visitors on board talk with a leader.

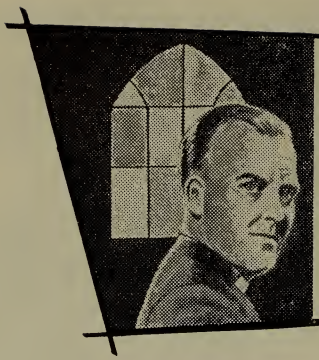
TWO INTERESTING BOOKS

Spilled Milk: Litanies for Living by KAY SMALLZRIED. Oxford University Press. 1964. $2.95.

Litany means prayer—said by the minister and with a response from the congregation. Litanies, of course, can also be used as private devotions. These litanies are well done—fresh, simple and well-chosen words, beamed to the heart, dealing with life's perplexities. For example: "Be still, and know that You are God? But this wretched accident! This milk must be mopped up, Broken glass swept away, The children gotten off to school, Shirts ironed, Letters written, Meetings attended, Bills paid, Telephoning done, Be still, You say? Lord, know our situation. . . ."

Magnificent Promise by SHERWOOD E. WIRT. Moody Press. 1964. 129 pp. $2.75.

This is a new edition of a group of meditations on the Beatitudes by the editor of *Decision* magazine. This is devotional reading full of faith, warmth and compassion.



PREACHING CLINIC

JAMES T. CLELAND

Bethlehem and Bedlam

HOW often do you paint yourself into an oratorical corner by accepting a speaking engagement months ahead of its coming, later discovering that you have really nothing to say, nothing that is pertinent to the occasion? Well, I've done it again. I have to address the local Debutante Ball in less than three weeks. But, even if the address —evasively titled "A Greeting at Christmas," which leaves lots of room for much fancy footwork—is missed by Durham's bonnie lassies, maybe an article will be readied for the December issue of THE CHAPLAIN.

This annual ball is a merry occasion. It is primarily an evening for fathers and daughters. A dad escorts, presents, and dances the first waltz with his girl, while the mothers sit in the balcony radiantly tearful, grateful for the dimmed lights. Among the joyous events debs sing Christmas carols; then a clergyman speaks. A Scotch comedian once remarked, somewhat truthfully, that a minister is all very well in his proper place, but he's a perfect pest at a party. Yet the planning committee desires his presence; the debutantes look *back* with gladness on his appearance; the clergy are honored to be selected. By now you are beginning to suspect that the time and place are all set for a disquisition on "Christianity and Culture." But you are not going to get it. We are going to hear me thinking out loud with my pencil in hand about a pleasant, though maybe awkward, speaking engagement.

How does one move in this ani-

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

mated, exciting throng? The girls are beautiful, each and all of them. Dressmakers, coiffeurs and coiffeuses, mothers, big sisters, former debs have groomed their charges and turned them out to perfection. They sit on the steps and on the floor around the speaker's microphone all in white, looking like fallen angels. There's a clue for the first part of the speech: fallen angels, with the emphasis on *angels*. So I may talk about the shepherds and the angelic host on Bethlehem's plain by night; about Emmanuel, God with us; about a special star in the sky; about the village church in Germany where a pastor and organist in less than twenty-four hours produced "Silent Night! Holy Night!" Oh, I know that this is sentimental, maybe even drippy, but it doesn't do too much harm once a year. If you think it does, it's time you read Dickens' *Christmas Carol* again. So there will probably be woven together snow and candles, trees and wreaths, good eating and joyous memories. The debs will be starry-eyed and breathless—I hope. It's what they want to hear. And it will all revolve around the little town of Bethlehem, village of Ruth and David, and especially of Jesus.

But then my eye may catch the quizzical smile on the face of one of my academic colleagues, or my ear may pick up a ribald comment passed between two of the escorts. Even now—in my mind's eye, Horatio—I can see the merchant princes and the cynics and the unbelievers looking at me with amusement. It isn't hard to remember that sales clerks are tired and weary already. I recall a recent comment of a manager in a local store: "I'll never make it to Christmas. I'll be lucky if I'm on my feet at Thanksgiving. My ulcer is sending out danger signals."

As the angels in white smile up at me, I'll be thinking of the chaos which brought them to this moment: rehearsals, dress fittings, parties, the problem of escorts, female tears. Bedlam reigned in Durham for weeks before this night. Yes, bedlam. That reminds me of another town. Years ago I saw bedlam in Bethlehem. There were the machine guns of the British Army on the roof of the Church of the Nativity, and Muslim police kept the peace on earth among the competing Christian sects within the Kirk. Good will was scarcely evident. Webster defines bedlam as "any place or scene of uproar and confusion." It was this kind of bedlam-ic preparation for Christmas which caused one Scot to send out as his Yuletide greeting: "All the complaints of the season, and a preposterous New Year."

But, surely, I can't leave the debutantes there. Confusion is not the last word in the faith; peace on earth is supposed to be the outcome of the Christian motif. Can one do anything with Bethlehem and bedlam? Of course, one can. For, after all, the word "bedlam" is a corruption of Bethlehem. St. Mary of Bethlehem was founded as a hospital in

England in 1247. Two centuries later it was turned into a hospital for the insane. The noise and confusion of that institution became known through the country. The original name, through contraction and corruption, was changed to Bedlam. How many miles from Bethlehem to bedlam? Not very far; in fact, no distance at all. Why? Because Bethlehem is always set in bedlam.

Bethlehem is always set in bedlam. Wasn't that true of the first Christmas? A crowded inn, a stable, barnyard smells, a birthing among animals—these are the marks of Bethlehem during a census taken when Quirinius was governor of Syria, when Joseph left Nazareth for David's city with Mary, who was big with child. Bethlehem saw uproar and confusion a few weeks later when Herod murdered all children under the age of two, and Rachel wept for her babies and would not be comforted. Bedlam is the locale of Bethlehem; they are inseparable. Yet God so loved bedlam that he sent his only begotten son there so that all Bedlamites might become Bethlehemites. Now my imagination is running away with me! But there is a Christian truth in this interplay, this interpenetration of David's city and an insane asylum.

Perhaps the best place to say prayers is at a dance. I know a prep school which closes its winter dance with a chapel service. Perhaps a debutante ball is a good spot for meditation. I'll know more about that at firsthand in a few days. But this I know now: as long as the earth exists, there will be bedlam. It is the job of the church to see that Bethlehem finds a foothold there, so that sanity may emerge from insanity, even if only occasionally. It has been done before. It was Paul's job at Corinth, and Knox's in Edinburgh, and Brother Bryant's in Birmingham, Alabama. It is our job in the bedlam of the Profumo affair in England, of race tension in the U.S.A., of the rift between Russia and China, of the awful death of a president in Texas. Wherever you are sent under military orders, it is to bedlam. Wherever you are sent under God's orders, it is to bedlam as servants of the one who was born in Bethlehem, of Jesus who is called the Christ, our Savior and our Lord.

I don't know what the debutantes will get out of this—if anything. But a blessed Christmas to you. END

At Your Service

The Center of Continuing Education, 12 Library Place, Princeton, N.J., offers clergymen an opportunity to participate in various fields of theological inquiry and in workshops dealing with aspects of the ministry. Courses are available in counseling, Christian education, preaching and the like. Write directly to the Center for details on dates and subjects for the 1964-65 seminars.

By Marlyn Patricia Hawn

Good Training

A strong plea for family worship in the chaplain's home

RECENTLY our three-year-old daughter fell off her tricycle and forced her two front teeth up into her gums. I called the dental clinic and was asked to bring her in for examination. Unattractive as the condition was, the dentist recommended my daughter retain the teeth as long as possible.

Then he probed further looking for cavities. "Do you help your daughter brush her teeth?" "No," I said. "She brushes her own teeth regularly and zealously." "Yes, but"—the dentist went on—"at three she needs extra help on some of the more difficult areas." Then he commented: "You should see the dentists' children that come in for check-ups. I haven't found one yet with a cavity. You can certainly see the results of good training."

As I left the clinic, I couldn't help but wonder if in our chaplains' families we stack up as well in good training—not in brushing teeth but in the Christian faith. How many people say about the chaplain's son: "You can certainly tell he belongs to a minister's family. He knows and lives the Christian faith. You can see the results of good training there!"

Of course, we can't measure a child's faith as simply as a dentist determines the condition of a person's teeth. Nor does good training imply necessarily a past operation. It extends beyond academic preparation—carries itself beyond yesterday. It is *now*, the present, a continuing process of principles already learned. For the sake of this article, then, let us look at what we might call "spiritual training," and translate this into terms of personal devotions and prayer life.

HIGHER CALLING

I personally like to think that chaplains come into the service because of a higher calling than the Department of the Army. They are then, first and foremost, men of God. Tragically enough, a few lose a sense of professional perspective and they, along with the Chaplain Corps, suffer the loss of prestige and effectiveness. A chaplain faces many pressures and intimidations. He must keep abreast of military career standards if he is to fulfill a purposeful ministry in the chaplaincy. He must be diplomatic without compromising his own principles. He is expected to extend his ministry as broadly as possible. On the other hand, he must temper his Sunday services to meet the needs of as many people as he can. He certainly is not going to single out only those men of his own denomination who come to him for counseling. He must try to the best of his ability "to be all things to all people." All these things a chaplain has had to weigh and accept.

THE WIFE'S ROLE

When a chaplain is married, his life and ministry take on a new dimension. If the wife has not yet been able to accept her role as a chaplain's wife, she may find that she is not able to support sufficiently her husband, enabling him to maintain his primary duty—to serve God. In the home, then, it is up to the wife and mother to provide the stability. The spiritual stability. She must be every bit as "dedicated to Christ" as the husband. She must maintain the spiritual temperament of the home. She must provide the denominational balance that imparts the teachings of their particular church to the children. She must encourage her husband constantly to maintain his true sense of dedication, and to be no less of a minister in the military than he might have been in his previous pastorates.

COMMON PRACTICES

Personal devotional habits among chaplains' wives is a pretty difficult thing to assess and I wouldn't, therefore, try to outline any prescribed order of practices. I can, I feel, speak collectively for a group of chaplains' wives in this Army division on what their common practices are. They represent a cross section of Christian beliefs.

Each wife it seems, does have a "Rule of Life" she trys to live by. A code or pattern, you might say. Or perhaps more like a feminine interpretation of a statement of faith. Several of the women either wear crosses or carry some symbol of faith that serves not only as a spiritual reminder (something like a string tied around the finger) but, surprisingly enough, as a part of their real witness to Christ. Some families have fashioned altars in their homes (they are not an item of issue by the quartermaster), and use them in their daily devotions. Many of the women, however, do their serious praying in the kitchen.

Nearly all of them have prayers or thoughts for the day pasted on their cupboards and refer to them regularly. All of these wives do try (with varying degrees of success) to find some time to themselves during the day for reading the Scriptures or some books on theology.

FAMILY DEVOTIONS

Family devotions (as opposed to individual prayer life) suffer the greatest neglect. There are always such things as field duty, TDY assignments, and plenty of unexpected calls that prevent much of a routine with the father's involvement. The wives, in spite of all this, seem to maintain some formal period with the children, particularly if they are still small. This is customarily done in the evening. Others find that most of the family discussions on theology center around the questions the children need to have answered.

Transfers and periodic moves certainly prove to be the greatest strain on regular devotions, as they usually involve several days and sometimes a week or so of complete confusion. Constant perseverance of details which must be attended to seems to take precedence over everything else. If the move is made without the husband's assistance, the situation is strained even more; and it's a lucky day if the wife is even able to mutter a "Good night, God," at the end of the day.

RE-ESTABLISHED ROUTINES

When the move is finally made and we have once again found just enough cupboard space to stack in the pots and pans, a new plant graces the window sill (presented by the hospitality committee only yesterday), and the kitchen is at last rendered "serviceable," everything seems to be as it should be, except perhaps the "daily prayers." Finally, we realize in all the confusion, God had somehow completely been left out of the move.

It probably doesn't take long for the families to recognize the void in their lives, but the difficulty lies not in this one move and its subsequent adjustments but in many, many moves under varying emotional strains over a period of years.

Leaves and vacations sometimes disrupt the daily devotional life just as completely. The ability to pray sincerely does not require the comfortable surroundings of our own home. The need to "get away from it all" is imperative and it is human of all of us to reveal in this freedom so that even the most faithful are apt to forget their prayers temporarily at least.

GROWING IN GRACE

These are all serious threats to a continuing spiritual life. But in recognizing that they tend to be threats we have solved half the problem, it seems. It isn't until we see this as a continuing spiritual program that we are able to strengthen the family principles. One of the important things that those in the armed forces must see

is the need to be flexible spiritually as they must be in their other adjustments. If what we were using as a discipline last year no longer is filling the need, then perhaps this is the time to reevaluate our needs and readjust accordingly. This reprogramming keeps us better in tune with the world around us.

We must see the opposite end of the scale, also, piety. Unintentional as it may be, it comes from wanting to share what we have found with others. We seriously endanger our husband's effectiveness if we tend to begin imposing our own standards on others. We must remember, then, that personal devotions are just that, *personal*, and designed to improve and sustain our relationship with God.

One example of this reevaluation is the simple act of saying a blessing at meals. This was one practice common to all of the chaplains' wives. There were, of course, various ways of observing this; holding hands around the dinner table, crossing oneself, or simply saying a silent prayer with bowed head. But what about eating in public places? As one of the wives questioned, "Our practice is to hold hands around the dinner table when we say grace, but can you see us doing that in the Officers' Club?" Yes, frankly, I can. But let's face it. I doubt if the rest of the clientele is ready for this. The opinion seemed to be, however, that it was far better to modify the intimate practice of holding hands to a less conspicuous observance than to eliminate the practice altogether. If the purpose is sincerely to give thanks to God, then it is not limited to the privacy of our own homes. We cannot afford to separate ourselves from God, even in the smallest of daily manners.

FIELD EXERCISES

The government spends billions of dollars in order to provide our country with the best trained and best equipped troops in the world. The Army maintains their high degree of effectiveness through a continuing program of exercises and field maneuvers. History has shown us that "good training" pays off.

A chaplain, a noncombatant, defends with his faith. Faith cannot be held in reserve just to be drawn upon in times of need. It must be developed through "good training," or through daily spiritual exercise. A chaplain's wife must provide in the home these conditions necessary for spiritual growth. It is well for us to remember one truism that the dentist might have added to his remarks. "When good training ceases, decay sets in!" END

The 34th edition of Christmas, *An American Annual of Christmas Literature and Art,* retells the age-old but ever-new Christmas story in art, literature, poetry, and song. Augsburg Publishing House. 1964. 68 pp. Gift edition in envelope. $1.50.

By Haydn L. Gilmore

Medical Work of Worth

ONE hot afternoon in a hospital in the jungles of Thailand, the doctor suspected a case of spinal meningitis. If it had been suspicion of malaria, the cry would have been the same. "Corpsman, *Merck Manual!*"

Down from the shelf was plucked the essential volume of worth. What was it, a medical bible?

In a way it is, for the corpsmen use it to learn their craft and ply their proficiency. I asked a doctor one day what he thought of the *Merck Manual.* He looked up, glanced over his shoulder, and noting the absence of non-professionals said, "Well, let's put it this way. In our senior year in medical school we diagnosed cases from the *Manual,* and then went up to the larger diagnostic works to amplify our cases."

The *Merck Manual* first appeared in 1899. The manual treats the diagnosis and therapy of almost every disease known to afflict man around the entire globe. It is published by the Merck, Sharp and Dohme Research Laboratories. It is small in size but contains 1,907 pages in the thin Tenth Edition. (I bought the 1961 Tenth Edition from the Merck Company, Rahway, New Jersey: $7.50.)

I had seen missionaries use the manual out in the bush of Thailand, and as a special project I had obtained a number of copies for missionaries in Japan. I took due note that missionaries who had been overseas for over ten years were elated when I introduced them to the manual.

The medical manual has worth in the ministry of the chaplain. There is nothing that touches closer to human life than the matter of health.

It is true that a chaplain should

assiduously avoid medical statements (or even intimations). Professional judgments out of bailiwick can be avoided even more carefully if the chaplain knows something about the subject. The knowledge is to be used internally only and, in such a case, the astute chaplain will often be able to bypass harmful questions. One aware of the terrain can go beyond the vacant stare of the mere "paid listening post." Combined with common sense, we submit the axiom: insight and information generates carefulness. This *principia* applies to other areas as well. Our parishioners are hypersensitive many times, and the fitched-crossed chaplain can find himself hostility's target for the day. However, the Savior came not to call the righteous, but the infirm, who daily need the Divine Comforter.

Then, there is the matter of the chaplain's own health, and that of his family. The manual is not good late-night reading for the quasi-hypochondriac. But on the other hand there have been cases of saved life in duress, isolation, or emergency through the *Merck Manual.* One is responsible for medical decisions and practices that affect one's own family. We need to be informed to bear this responsibility intelligently. My home, for one, shall never be without a copy of the *Merck Manual.* Coupled with a medical dictionary, like "Taber's," or without such ancillary aids, the manual is simply invaluable.

So there is a use in self-education for preventative and restorative health. Can it be of significant value in the ministry?

The inside of the *Merck Manual* declares: "The Merck Manual is dedicated to the Doctor of Medicine and to his colleagues and aides in the allied professions. Publication of this handbook is aimed at supporting the best in medical education and practice."

The chaplain is more and more accepted as part of the hospital team. Doctors respect the chaplain for the wise use of knowledge. Communication may be increased by the use of such tools as the *Merck Manual.* In addition to rapport with the doctors and patients, the chaplain can attain that somewhat mystical quality of confidence in himself and in the healing process. Thus, the chaplain will be less and less the intruder and more and more assigned a significant role.

THE neuropsychiatric section of the volume holds incalculable benefit for the chaplain in whatever form of assignment, and is worth the price of the book. Of course, the manual has worth in the referral service of counselling. Let us take one of the least likely places where utility might be afforded, namely, the confinement facility. One observes that stockade confinees have, in many cases, problems either combined with incipient alcoholism or directly traceable to it. Dryden's epigram had little weak-

ened in its truth: "Drinking is the soldier's pleasure." Of course, the few men who take the path that leads to apprehension by military justice are not prone to admit personality weaknesses and needs. Their defensive stance is often as detrimental to rehabilitation as the real problem itself.

In my "retraining lectures" I used a twofold approach that proved effective. I used the prime principle of communication: Credibility. I established at the outset the worth of the book in my hand, which to their surprise turned out to be a medical manual and not a Bible. I told them what the manual was and with what vigor doctors affirmed the value of the volume. Then, I stated that a chaplain does not give medical advice. As a safeguard, and while I still had their interest, I told them what the exact province of a chaplain was, although I did not use these words, of course.

At that point I expressed a desire to read them something which might be of interest to them if they were having trouble with the drinking problem. I pointed out clearly that I was not saying that anyone in the room had entered any phase of alcoholism, but that it might be of value to check their own behavior against a possible problem. Then I turned to the Manual's neuropsychiatric section under Alcoholism, "Personality Deterioration."

. . . the patient becomes more impulsive, untruthful, and unreliable, and displays a growing tendency to gloss over undesirable behavior. Money may be squandered, responsibility evaded, and feelings of affection lost; the patient is touchy, irritable, and critical. His unwarranted euphoria (Note: I explain this term) readily gives way to profane outbursts or tears. He may be congenial with cronies, but at home surly and brutal. His own maladjusted sexuality, perhaps, even organic impotence, may cause him to suspect his wife's infidelity. Poverty of ideas and incapacity of attention increases as the memory becomes impaired. . . . (p. 1185—Tenth Edition.)

One could sense a growing realization in the group as the words were said. I had approached them from an unaccustomed angle, and had come upon them in a way that they did not see until I was upon them; but, it seemed to carry great force. Men came to me afterward and told me how this had met a real need in their thinking.

Perhaps this coming to you from a leeward side might incite your interest in the *Merck Manual*. It is to my mind, and I doubt not to the minds of others, one of the fine tools available to the chaplain, whether clinically trained or not, or whether assigned to a hospital full time or not. A medical work of worth is at hand. This is, of course, what the chaplain in interested in—the pastoral care of men under all conditions. END

PARENT: The kin you love to touch.—Jack Herbert.

Side view with rear doors of new mobile army chapel.

New Look in Chapels

By Edwin J. Kozak

CONVERSION of an old bookmobile into a Mobile Army Chapel (MAC) takes religious services to the field, even under rigorous conditions. Commissioned in July, 1963, at Fort Knox, Kentucky, Brigadier General Evert S. Thomas, Jr., Commanding General, USATCA, presented the key to Armor Center Chaplain (Col) Walter S. Sugg, Jr.

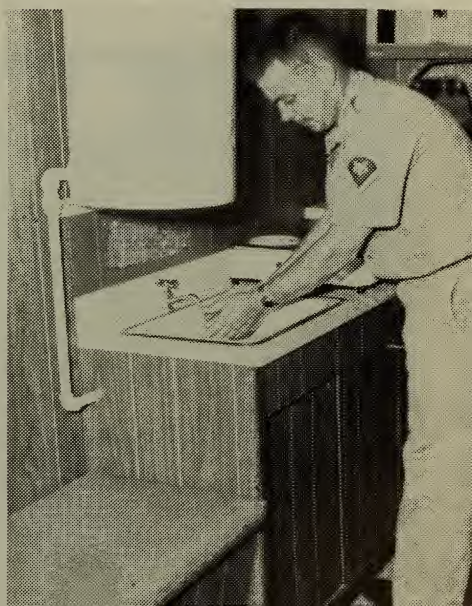
Mission of the MAC is to provide facilities for religious services in the field, as well as for personal counseling and consultation, and character guidance lectures.

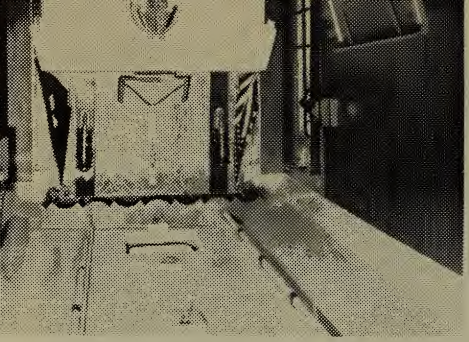
Designed and built under the supervision of Chaplain (Lt Col) Edwin Kozak, Deputy Armor Center Chaplain, Fort Knox, with voluntary labor from chaplains' assistants, and men of Ordnance, Special Services, and Training Aids, it boasts a list of unusual facilities: a specially designed, two-sided altar which may be used inside or reversed and used outside, fluorescent lighting, a self-contained electrical generating system which operates the public address system, phonograph, two-way radio, hot plate, electric organ. The walls are pan-

The mobile army chapel has a small reference library.

Ch (Lt Col) Edwin J. Kozak opens the door to new mobile army chapel during dedication ceremonies at George Range.

Chaplains' assistant, Sp/4 Gallagher uses the new mobile army chapel sink. Space is limited but equipment is adequate.





But the heart of the chapel is the worship center.

The chapel even has a telephone.

eled and the floors are covered with polished linoleum in terrazzo. In one corner is a built-in sink; in the other, a built-in confessional. A wall-rack is filled with pamphlets, hymnbooks, and other books on religion representing the three major faiths. Completing the layout is the folding desk, portable typewriter, and field telephone.

Chaplain Kozak said that "if the troops can't get to church, we'll take the church to them." To which Chaplain (Lt) Norris M. Webster added, "Now we can take the chaplain's office to the men."

Ch (1st Lt) Walter K. Williams (standing at back of mobile chapel) conducts services with men in bivouac area. His father, Walter Williams, a visitor, far left, is privileged to be present for the service.

By J. R. Nelson

Conscientious Cooperators

An account of the outstanding work of the Medical Cadet Corps of the Seventh-day Adventists

HENRY David Thoreau once described a man who despite opposition was determined to live according to his own conscience as one who does not keep pace with his companions because he hears a different drummer and must keep pace with the music he hears. Corporal Desmond T. Doss, a Seventh-day Adventist soldier of World War II, was such a person. He dared to be different. He was so different that in 1944 when in Hawaii with the 1st Battalion of the 307th Infantry, 77th Division, his commander considered sending him back to the mainland for noncombatant duty. It was the last chance to weed out the few men he felt unfit for combat duty. Doss was a medic, and the fighting was so deadly and treacherous that even the medics had to be armed.

Doss, a conscientious objector, had such strict feelings about his religion he would not even touch a rifle. His captain, who knew and understood Doss, convinced the commander that Doss could be depended on. The captain's word proved to be true, for on Guam Doss demonstrated his worth in some of the bloodiest encounters of the war.

In April, 1944, Doss landed on Okinawa with his regiment. Here the advance of the American forces had been held up by strong Japanese forces entrenched in foxholes, caves, and tunnels on the Meida escarpment. It was on this escarpment that Desmond Doss performed his greatest feat of heroism and won the Congressional Medal of Honor.

Doss was reading his Bible and it was his Sabbath day. The cap-

tain asked him if he would help, as he was the only medic left. Doss responded and climbed to the top of the escarpment. When orders were given to withdraw, Doss remained on the escarpment, and in the face of enemy fire and with the aid of a rope lowered seventy-five wounded men down the 60-foot cliff to safety. In another encounter, with twelve pieces of shrapnel in his body and a bullet-punctured arm, he crawled fifty yards to an aid station. On October 12, 1945, President Truman presented him with the Congressional Medal of Honor, the only conscientious objector to be thus honored. Desmond Doss is one of thousands of Seventh-day Adventist young men who have received pre-induction training in the Medical Cadet Corps sponsored by the Seventh-day Adventist Church.

The late President John F. Kennedy greets Congressional Medal of Honor Winner, Corporal Desmond T. Doss, at the White House in Washington, D.C.

THE lessons learned during World War I pointed to the need for such pre-induction training because of religious principles adhered to by Seventh-day Adventists. Throughout its history the church has been a constant advocate of the principles of civil and religious liberty, principles on which the great American Republic and certain other governments were founded. The church has believed and taught that the finest and highest duty of a Christian is embraced in his relationship to God; and that he should also, in the words of the Apostle Paul, be subject to the "powers that be"—that is, the civil government.

In May 1934, the General Conference Committee of Seventh-day Adventists approved a document of instruction to the youth of its church designed to prepare them for military service. At the present time about 10,000 are serving their country in uniform. These young men do have problems that arise because of their military beliefs, such as noncombatant service and the observance of the Sabbath.

During World War I when the first draft call in fifty-two years began to draw young men into the armed forces, Seventh-day Adventists faced a new experience. They

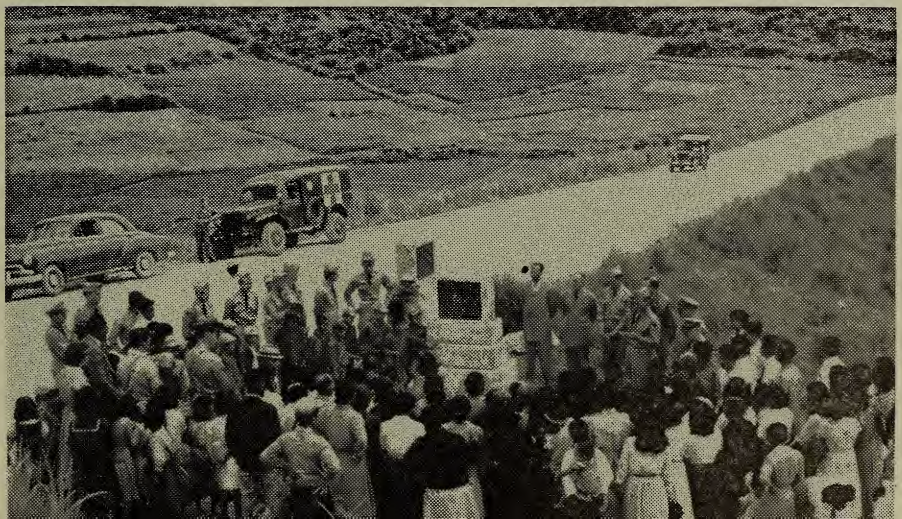
had little or no preparation and they apparently knew just two things: "I cannot bear arms" and "I cannot work on Saturday, my Sabbath." More than 150 of these men faced court-martial for religious reasons, and when the war ended in 1918 there were thirty-five Seventh-day Adventists at Fort Leavenworth (Kansas) Disciplinary Barracks serving time from five to twenty years at hard labor, to end with dishonorable discharge.

On Armistice Day of 1918 those thirty-five men at Fort Leavenworth were pardoned, restored to civil status, and the dishonorable discharge was wiped from their records. The difficulties encountered during World War I were forgotten until those who had gone through the experience found their sons growing up in a world not so sure that World War I had made the world safe from a future war.

IN 1934 at Union College, Lincoln, Nebraska, a Seventh-day Adventist college, members of the teaching staff who had served in World War I began, under the direction of Dr. E. N. Dick of the history department, to provide a training program for young men of military age.

The training program prepared in cooperation with the U.S. Army Surgeon General's office met with much enthusiasm. Veterans of World War I were used as instructors. The news of the training program spread throughout the United States, and in 1936 at the White Memorial Hospital (at that time the

A group composed of armed forces personnel, dependents, and Ryukyuians, gather at the monument to Corporal Desmond T. Doss in Futema, Okinawa, for dedication ceremonies. Doss was a veteran of the 77th Infantry Division and medal of honor winner because of his heroism during the invasion of Okinawa.



campus of the present Loma Linda University School of Medicine) a similar training program under the direction of Major Cyril B. Courville got under way. This well-organized and elaborate system of training was called the Medical Cadet Corps, and it is from this unit that the present military medical training program of the Seventh-day Adventist Church gets its name.

The success of Medical Cadet training for Seventh-day Adventist young men went far beyond the expectations of even the enthusiasts. Of course, there were those who felt that such a costly training program during peacetime was a waste of time and money. When World War II broke out, all such feelings vanished. And on the part of the young men who had taken the training there was no foreboding and fear of the unknown, as was the case of their fathers in World War I; instead there was a feeling of courage and a desire to put their training to a test in the real thing. The young man now called to the colors went not to suffer ridicule and to be deprived of the privilege of patriotically serving his country, but with a clear conscience to serve God and the country that had done so much for him. He went not with a negative attitude "I can't do this," or "I can't do that," but with a positive position: "I am prepared to do an important work of life-saving."

There are three basic benefits derived from taking the Medical Cadet

A national medical cadet corps camp in the Philippines. This is one of the many Seventh-day Adventist medical cadet camps around the world.

Corps training that apply especially to Seventh-day Adventists. In the first place, the preliminary training prepares them to make the transition between civilian and military life. Military service opens an entirely new life to a young man. In the Medical Cadet Corps training he learns that military service is not a calamity. The Medical Cadet Corps program brings to the young man some of the vital techniques needed to help him get the feel of military life.

The second benefit derived from the Medical Cadet Corps training consists of certain techniques vital to a good rapport with his officers. He must be prepared to ask for favors beyond those which others ask because of his religious beliefs. He must ask to be relieved of drill on his Sabbath day. He must learn

the importance of making his requests to the chaplain and other officers as early as possible.

The third benefit of the Medical Cadet Corps program labels Seventh-day Adventists as conscientious cooperators and not conscientious objectors. Few people like to be called conscientious objectors. The term has a bad connotation to young men who in their hearts have a great desire to be true to their country. While it is true of anyone who has an objection to the bearing of arms, the total meaning of the term may go so far as to indicate those who refuse to have anything to do with military service. By filling in SSS Form 150 Seventh-day Adventists are classified 1-A-O. When inducted with this classification they are sent to Fort Sam Houston, Texas, for further medical training, and for the duration of their military service are placed in the medical service of the Army. Some of the basic subjects taught in their training are: Character Guidance, Military Drill and Courtesies, Medical Service, Transportation of the Sick and Wounded, and Traditions of the Army.

More than 12,000 Seventh-day Adventist young men served their country in World War II, and the good record of their service is due largely to the pre-induction training that they received. Today the name of Desmond T. Doss stands as a living symbol of courage and

A simulated scene at a battalion aid station at Camp Doss, Monterey Bay, Calif.

A practice session on giving aid. Camp Doss, Monterey Bay, Calif.

dedication among Seventh-day Adventist youth. In my visit to Okinawa I was met at the airport by the senior Army chaplain who took me to the Meida escarpment, and there I saw a monument erected by the Army in honor of Doss, who is so highly esteemed for his devoted service to his country. The foxholes, caves, and tunnels there with human bones were mute evidences of the bitter struggle on the escarpment.

TODAY the Medical Cadet Corps training groups conducted in Seventh-day Adventist colleges and academies number more than fifty in the United States. A national Medical Cadet Corps camp, Camp Doss (so named in honor of Desmond T. Doss) is conducted each year alternately on the East and West Coasts. This camp provides for officer training as well as serving young men who otherwise have not had an opportunity to get the training. A grand review is held at the close of the two-week camp. The Surgeon General or members of his staff usually attends as an honor guest. Last year Colonel William C. Burry, MC, speaking for the Surgeon General remarked: "The conclusion is that in the wide area of your endeavors and ours—al-

though we are a part of the United States Army—there is no conflict in our basic purposes and personal convictions. We are motivated by the same desires to serve humanity. And we are proud of the Seventh-day Adventists who have served with us—just as you and we are proud of that gentleman, Desmond T. Doss, in whose honor this camp is named."

The Medical Cadet Corps training program is under the direction of the National Service Organization of Seventh-day Adventists. This organization maintains an office at the world headquarters of Seventh-day Adventists in Washington, D.C., with a director, associate director, and two office secretaries, and area representatives in the United States and other parts of the world. The National Service Organization (previously known as the War Service Commission) is charged with the responsibility of supplying all Seventh-day Adventist military chaplains and youth in the Armed Forces with denominational magazines and literature, including a pocket-size complete Oxford Bible. The organization also maintains contact with each church through its local church servicemen's secretary who assists young men as they approach military age and keeps in close contact with them through correspondence after they have entered the service.

Seventh-day Adventists maintain servicemen's centers in areas where needed. The largest of these is located in San Antonio, Texas, where Seventh-day Adventist inductees are usually sent for training at the U.S. Army Medical Training Center, Brooke Army Medical Center, Fort Sam Houston, Texas. After basic training, the soldiers are sent to various Army medical centers around the world for assignment. The largest number assigned to any one place come to the Washington, D.C. area where they serve in medical research units of the Walter Reed Army Medical Center.

The Seventh-day Adventist Church is a member of The General Commission on Chaplains and Armed Forces Personnel, and eleven of its ministers are serving as chaplains in the armed forces. In addition, five of its ordained ministers serve as civilian chaplains near military bases where large numbers of Seventh-day Adventist military personnel are assigned. These civilian ministers are paid by the church, and they devote the major portion of their time to the operation of servicemen's centers and assisting the Adventist youth in military uniform.

The Seventh-day Adventist Church appreciates the opportunity and ability, under the blessings of God, to train and encourage its youth in preparation to serve their country in peace or war. The freedom and heritage of our nation is best preserved when its youth are properly informed and trained to love, respect, and serve their country. END

By Harry A. Fifield

How God Came Among Men

Text: *Now the Birth of Jesus Christ took place in this way* (Mt. 1:18). Scripture—Matthew 1:18-23; Luke 2:1-7.

SEVERAL weeks before the Second World War ended, someone on an American newspaper set up headlines in anticipation of the armistice, posting them in the press room. It was one of those typically American morale gestures. The bold type simply said the war was over. It couldn't say anything else, because no one knew how, or where, or under what circumstances it would end. But for several weeks the pressmen speculated as to what would follow those headlines.

Suppose in the days when devout men lived in anticipation of the Messiah, these words had been set up somewhere in bold headline: "MESSIAH HAS COME!" What speculation would have followed! The prophets said He would be "Emmanuel"—"God with us." But how would God enter man's world? How would the stage be set? With lightning flashes, rolling thunder, angel choruses? Certainly the whole world would stop dead in its tracks —spellbound!

They said He would be God incarnate, in someone of David's line. Look at the names in the genealogy: Abraham, Jacob, David, Solomon, Uzziah—the patriarchs and kings of Israel. So, surely, the stage would fit the King of kings, an extravaganza of pageantry, with marching hosts, an array of royalty and clergy.

"MESSIAH HAS COME!" How would those headlines be completed?
Would it be:

On the 25th day of the ninth Hebrew month of Chislev, this year of Rome 750, in the Temple at Jeru-

salem, during sacred Hebrew festivals, Messiah came to mankind!

Or perhaps this:

On such-and-such a date, before the trembling Caesar Augustus and his assembled legions in the city of Rome, God entered the world, clothed as a Mighty Conqueror!

How This Sermon Came to Be

LET me say that even preachers become discouraged with the terrifying powers we have let loose, the selfish men of evil on the rampage, and the prophets of doom beating their breasts in our day. It is easy to lose our perspective and, with it, our Christian optimism. I had done just that.

Then, somewhere—I haven't any idea where now—I read in someone else's sermon what a wildly insane thing it would have been for any man to predict in advance of his coming that Jesus Christ would come as he did to do what he has done. Yet his coming and his achievements are phenomenal facts. That is what Christmas is all about.

So long as this is true, no Christian need ever be in doubt as to where the most lasting power in the world lies and who will have the last word with us. It was as if someone had suddenly switched on the light in the midst of my darkness. I had to get something of that light in my sermon. Here it is!

Or this:

Last night, as angel choruses filled the heavens with loud doxologies, and men everywhere prostrated themselves in fear before a great light, Jehovah came to earth!

How would the headlines be completed?

Well, they were completed. "Now the birth of Jesus Christ took place in this way," says the record. But in a manner *men least expected!* God's method proved quite different, yet quite significant.

I

For one thing, He came through lowly doors, amid humble folk of simple faith and surroundings. There were neither kings, princes, nor Temple priests in attendance. Angels sang, but only to a handful of shepherds. As for the others who shared in the event, there were a Galilean carpenter and his betrothed wife, the keeper of an inn too crowded for them, a stable with clean straw, three Oriental Wise Men, and a tiny Child. That was all. There was none of man's characteristic pomp, pageantry, power or wealth. Christ came through lowly doors, amid humble peasant folk, of simple faith and piety.

Furthermore, He never left that sort of thing. He grew up in a small village, worked in a carpenter's shop, became an itinerant preacher, mostly to people of the country and small towns. He had no formal

education. He never wrote a book, never traveled any great distance, made any money, did any of the things that usually accompany greatness. His companions were mostly fishermen. He drew his lessons from shepherd life and farming. He said those who are blessed are not the wealthy, the powerful or the prominent, but the poor in spirit, the meek and the pure in heart. In other words, God saw man's greatest worth in childlike innocence, the simplicity and character of devout commonfolk; in the love and warmth of a home such as Mary and Joseph would make; in toil and the willingness to endure hardship; in material things that are neither luxury nor pretense, but of service to man; and especially in sincere faith, trust and worship. These, obviously, are what make men important to God, for it was among men with these characteristics that He chose to come into our world!

How do such truths find us and our values today? What do we insist makes a man worthwhile? Suppose, for instance, that this Man of Galilee were suddenly to appear at one of those places some Americans believe are marks of status—the country club, the season's most coveted social event. Would He be welcome—this Carpenter with gnarled hands, humble family, and fisher-folk companions? Or would some say, "He's not our kind!"?

What if he stood suddenly in the board room of big business, in the chambers of government, in the United Nations Assembly? Would they hear him—this God-Man who has outlived kings and conquerors, and before whom empires have gone down? Would they listen to him on the American campus? Indeed, if he slipped in amid the stained-glass ornateness of some of our churches and chapels to preach as he preached from a boat in Galilee, or on a Judean hillside—would we hear him, this man of the country, without doctorate or seminary training? Could *he* tell *us* in the twentieth century about God, and life, how to solve international problems and religious issues, the meaning of life after death?

Don't misunderstand me. There is no wrong necessarily in clubs, and conferences, in business values and security measures, certainly not in classroom brilliance nor church beauty. But Jesus never permitted these to measure the worth or success of people. God put his stamp of infinite worth on humble hearts, simple piety, childlike innocence, and sincere faith. Wherever these things are—whether at clubs, conferences, or in a stable, behind desk or workbench, in the ranks or among the ranking, in cottages or castles, churches or cathedrals—where these traits are, God can always come among men.

"Now the birth of Jesus Christ took place in this way." He came among men through lowly doors, amid people of humility, simple piety and childlike faith!

II

Then, second, coming as Christ did, he revealed to men where true and lasting power lies. There was no rending of the heavens with thunder blasts and lightning bolts; on earth, no Caesar, king or army played any lasting part. God works through other means. As Paul put it, God uses the weak things of the world to confound the things that are mighty!

How utterly incredible it would have been to predict that the Christ would come as he did and do what he has done! To tell it in advance of its happening would have sounded wildly insane—that a man born in a stable, put to death on a cross, despised for his goodness and humility, should "turn the world upside down," shake it to its foundations, and nineteen centuries afterwards be the criterion by which millions test the characters of men and the policies of nations! Yet this is exactly what *has* happened. And some anonymous writer adds to the truth:

> I am far within the mark when I say that not all the armies that ever marched, nor all the parliaments that ever sat, nor all the kings that ever reigned put together have affected the life of man upon the earth so powerfully as this one solitary life.

Now think what that truth means in the face of all our threats and tensions today. Men swear by presidents and dictators, armies, bombs and intercontinental missiles—just as once they swore by Caesars, legions, battering rams and swords. There are prophets of despair abroad—and, indeed, not even the Christian is entitled to believe all our selfish achievement can escape the burning judgment of God. Nevertheless, Christmas calls us back to a reconsideration of where true and lasting power lies. Have we watched the earthquake, wind, and fire so long that we've forgotten the still small voice? Have we looked at Caesars and munitions so much that we've overlooked the Babe of Bethlehem? The truths we celebrate this holy season confirm the fact that goodness will always outlast evil, that prayer is more powerful than armies, faith more persuasive than wealth; that Christ is greater than kings, empires and missiles; and that God's promises are still holding?

"Now the birth of Jesus Christ took place in this way." He came into our world in the quietness of divine power that confounds the mightiest of man's powers.

III

Finally, God came into human nature, to redeem it. That, it seems to me, is the real meaning of the Incarnation.

There is a profound mystery in God's coming among men in a Man. Yet some things we do understand about human nature and divine power. One is the fact that unless

God gets into our human nature somehow, we cannot redeem ourselves. We can understand that. We can't lift ourselves by our own bootstraps. If we could, then with centuries of progress and education, our colleges and universities ought to be producing men and women of moral perfection, but they are not! For all our knowledge and ability, we are still sinners, bound by our sin, unable to find God because of our sin. Left on our own, we are done for: we cannot redeem ourselves from sin.

The other thing we understand about God and human nature is this: that God *has* entered human nature many times to redeem it. Surely some influence beyond human persuasion led Abraham out of Ur of the Chaldees, away from its sensuous polytheism, to a land where he founded a people with a great ethical monotheism. God inspired his faith, you say—yes, or to put it another way, God entered Abraham's life to redeem men from base polytheism and lead them into a great monotheistic faith.

Something more than human persuasion gave Moses the Ten Commandments. Men who live by no power beyond their own don't have these basics to civilization and morality. Kipling's phrase, "Where there ain't no Ten Commandments" stressed that. "They were inspired," one man says broadly, and another, "God revealed them to Moses." Of course—or to put it another way, God entered Moses' life to produce a code that redeems men from lawlessness and moral ignorance.

Then certainly it is no less credible that God should enter a Virgin Mother two thousand years ago, to give to the world, not a monotheistic faith, nor a moral code, but a child who would be the world's Redeemer from sin. Wherever he has gone, he has redeemed men. He still does. That is why we sing,

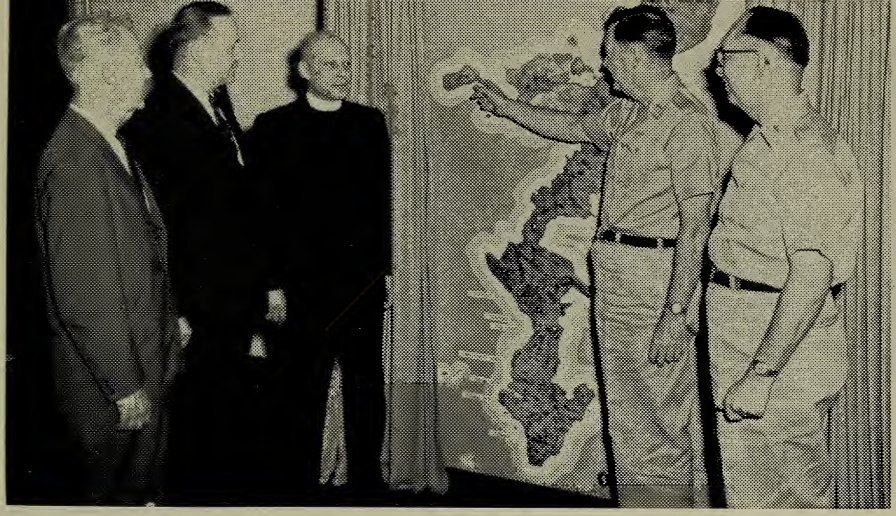
> O holy Child of Bethlehem
> Descend to us, we pray!
> Cast out our sin, and enter in,
> Be born in us today.

"Now the birth of Jesus Christ took place in this way." The Eternal God entered human nature, to give the world the Redeemer of men.

This, then, is what Christmas means—that God came into our world. How? Through lowly doors, amid humble folk, to reveal where true worth lies; in the quietness of a divine power that confounds the mighty things of man; into human nature, to redeem it from sin. I think we need those truths more than any others today. END

Handbook for Christian Believers
by A. J. Ungersma. John Knox Press. 1964. 215 pp. Paperback. $1.95.

The author states his purpose as follows: "This book aims to discuss the Christian believer himself, along with the sources and objects of his belief." The two main discussions are: What we can believe about man and God. The author gives new wineskins for the new wine of the gospel.



Ch (Col) James B. Murphy (second from right), staff chaplain, USARYIS, briefs (from left to right) the Rev. Claude H. Pritchard, Chairman, General Commission on Chaplains; the Rev. Leon A. Dickinson of the United Church of Christ; and the Rev. Engebret O. Midboe of the National Lutheran Council. Deputy Chaplain of USARYIS, Ch (Lt Col) Oliver E. Porter is at the far right.

Visiting Chaplains Around the World

By Claude H. Pritchard

THIS round-the-world adventure began in Atlanta on the morning of May 19, 1964, and was concluded near midnight on July 1, forty-four days later. In between there were visits to Alaska, Japan, Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Thailand, Turkey, Germany, and England, with a side trip to Scotland, Eire, and Northern Ireland. The mileage traveled was 25,760 by air, 2,137 by car, bus and jeep and 779 by train. Every place visited was a "first" for Mrs. Pritchard and me. It was an experience we had never hoped to have and it will be a treasured memory as long as we live. Our traveling companions for most of the journey were Chaplain Enge-

Receiving line at reception and dinner held at USARYIS on Okinawa in honor of visitors. L to R: Chaplain Murphy; Dr. Pritchard; Mrs. Pritchard; Pastor Midboe; Mrs. Porter; the Rev. Mr. Dickinson; Chaplain Porter.

bret O. Midboe, National Lutheran Council, and Rev. Leon A. Dickinson, United Church of Christ. Dr. and Mrs. Robert J. Plumb and their daughter Priscilla, of the Episcopal Church, joined us in Japan for the visit to Korea.

The purpose of the trip was to visit chaplains at their bases and thus to demonstrate the interest and concern of the General Commission in them and in their ministry to Armed Forces Personnel and their dependents. In every country, as we landed, we were met by chaplains who welcomed us most cordially and outlined the plans that had been made for our visit. Official calls to commanders were made at every installation and always we were received with courtesy and appreciation.

Wherever possible, prior arrangements had been made for dinner parties to which chaplains and their wives had been invited. There were six of these more or less formal dinner affairs which provided not only good food and fine fellowship but also an opportunity for the visitors from the "Lower Forty-Eight" (the term of reference used in Alaska!) to present various aspects of the Commission's work. In Fairbanks the chaplains and their wives from Eielson Air Force Base and Fort Wainwright dined at the Tiki Cove Restaurant, with Chaplains Luther D. Fletcher (Air Force) and Reginold Huebner (Army) responsible for the arrangements. In the Anchorage area the chaplains and their wives from Elmendorf Air Force Base and Fort Richardson gathered for their dinner at the Officers' Club at the Fort, with Chaplains George S. Wilson (Air Force) and Ned R. Graves (Army) making the necessary arrangements.

In Japan the Navy Chaplains in

the Yokohama-Yokosuka area, with their wives, provided a sukiyaki dinner at the Heisaku Restaurant in Yokohama. Chaplains Richard D. Hutchinson, Jr. and Thomas J. Richter were in charge of the arrangements. The chaplains of the 5th Air Force, with their wives, dined at the Officers' Club at Fuchu Air Station in Tokyo. Brigadier General and Mrs. Douglas C. Polhamus were hosts at this affair, with Chaplain Roy M. Terry as master of ceremonies. On Okinawa the dinner for the Army, Navy, and Air Force chaplains and their wives was held at the Fort Buchner Officers Club. Chaplain James B. Murphy (Army) was in charge. In Taiwan a Chinese dinner was served in the Grand Hotel with Navy, Air Force and Auxiliary Chaplains and their wives participating. Chaplains Thaine E. Ford (Navy) and Angus O. Youngblood (Air Force) made the arrangements.

In Korea where military personnel, officers and men alike, are separated from their families, the monthly retreat for Protestant chaplains was moved up one week to coincide with our visit. At least 50 chaplains were present for this "Day of Recollection" which provided an unusual opportunity for fellowship, encouragement and understanding of difficulties encountered. The 8th Army Deputy Chaplain Herman N. Benner was in charge of this retreat, which ended with a luncheon. A bus trip to Panmunjon, with Chaplain Franklin T. Gosser in charge, and a helicopter trip to 1st Cavalry Division Headquarters at Camp Howze with Chaplain Dudley Q. Boyd and to 1st Corps Artillery Headquarters at St. Barbara with Chaplain Winfield S. Bennett, II,

At the reception held at Fuchu Air Station, 31 May, 1964, the Rev. Robert J. Plumb of the Episcopal church, talks with Ch, Maj, Robt. P. Holdt, 39th Air Division chaplain, and Mrs. Holdt.

Ch (Col) James B. Murphy, USARYIS chaplain, greets Mrs. Roberta Thomas, sec. staff chaplain's office. Dr. and Mrs. Pritchard (left) were honored at a reception.

When visitors from the USA come, it is time to ask: "What's going on back home?" Dr. Claude Pritchard (third from left) and the Rev. Engebret Midboe (fourth) are the visitors. The three members of the Air Force at Fuchu Air Station asking the questions are (left to right): Ch, Col, Roy M. Terry; Col Maurice L. Martin; and Ch, Lt Col, Voigt M. Sink.

gave us a bird's-eye-view of our military situation. The thoughtful attention of Chaplain Richard E. Robinson, who was the Pritchards' escort during the visit to Korea was greatly appreciated.

At Clark Air Base in the Philippines the get-together for the chaplains and their wives was a luncheon affair at the Officers' Club. Chaplains Meredith P. Smith and William F. Theiss made the arrangements for this occasion. During a brief stop-over in Bangkok, Chaplain Tom Des Champs, with his commanding officer, Lt. Col. Wayne S. Nichols and Chaplain Henry Pollock, the only other Army chaplain in Thailand, had dinner with us at the Erawan Hotel. Afterwards, a most interesting program of classical and folk dances with traditional Thailand music and costumes was thoroughly enjoyed.

In Istanbul, Air Force Chaplain and Mrs. Ike C. Barnett, with assistance from Army Chaplain Herbert A. Brethauer, showed us many of the historic sites of the city. At Wiesbaden, Air Force Chaplain Clarence E. Hobgood had arranged the luncheon meeting at the Von Steuben Hotel for Army and Air Force chaplains. Afterwards a motor trip along the Rhine with Chaplain Douglas Jones (Air Force) was greatly enjoyed. In London, Air Force Chaplain and Mrs. William M. McInnis met us and provided a personally conducted tour of many of the places of historic interest.

Throughout our trip we realized as never before just how greatly we Americans are indebted to our military forces for the preservation of our cherished way of life. Without complaint, though often in danger and making sacrifices the average civilian would be unwilling to make, we found our men standing firm against the forces that seek to destroy our nation. Everywhere we were impressed with the quality and caliber of the chaplains. In every sense of the word, they are truly world missionaries of their churches back home. They should have our daily prayers as they provide a spiritual ministry to Armed Forces personnel overseas and, at the same time, serve as Ambassadors of Christ to people of the lands in which they are stationed. END

Fifty Protestant chaplains of the Army and Air Force in Korea met at the Eighth Army Religious Retreat Center for an all-day conference with representatives of the American churches. The conference was under the direction of Ch (Lt Col) Herman H. Benner. The four visitors (seated in civilian clothes), left to right, were: Pastor Engebret O. Midboe, National Lutheran Council; Dr. Claude Pritchard, Gen Com on Chaplains; the Rev. Leon A. Dickinson, United Church of Christ; and the Rev. Robert J. Plumb, Episcopal Church.

AT YOUR SERVICE

Special Christmas worship services to benefit International Christian University in Japan have been prepared for use by Protestant churches, church groups, chapels, and particularly for union services during the holiday season. Copies of these services may be secured by writing to the Japan International Christian University Foundation, Room 1220, 475 Riverside Drive, New York, N.Y. 10027.

Sunday school teachers of the Uniform Lesson Series will find helpful *Tarbell's Teacher's Guide* edited by Frank S. Mead and published by Revell (see book index to publishers for address). This is the 60th year of the guide. It contains 384 pages and sells for $2.95. Its pertinent illustrations, challenging teaching suggestions, and easy-to-follow lesson outlines make it an important tool for the teacher.

Members of the Armed Forces on active duty may receive subscriptions to the *Christian Science Monitor* at half price. For information write Circulation Dept., The Christian Science Publishing Society, 1 Norway Street, Boston, Mass. 02115.

Preacher Smith

By Mildred Fielder

The story of a restless preacher called to bring the gospel to the rough mining camps in 1876

J. B. Riordan, sculptor, working on the first statue of Preacher Smith, erected at his grave in 1891.

REVEREND Henry Watson Smith felt the restlessness of the times in his heart, in his soul, and in his body. The year was 1876, and the gold rush toward the Black Hills was only a symptom of the era. The West held a rainbow, and the rainbow was excitement. He paced the room aimlessly—drumming his fingers on his desk, stopping to look out the window, shuffling back to his big chair, and again to the window.

"For goodness' sakes, Henry, what's the matter with you?" Lydia Ann, his wife, threaded her needle and resumed her work on one of the girls' dresses.

Henry stopped by the desk and sighed. All his life he had had to

fight this internal battle with himself. He was a minister. He accepted that. He was meant to be a minister and he was a good one. Born in Ellington, Connecticut, January 10, 1827, he had become a licensed Methodist exhorter at twenty-three in the year 1850, and it hadn't been much longer before he had become an ordained minister. There had been a brief interval of marriage to Ruth Yeomans, but she died in childbirth a year after their marriage. Ten years later on February 23, 1858, he had married Lydia Ann Joslin. He had preached in Connecticut and he was preaching in Louisville, Kentucky, but in between had been the interval of his nine months' service in the Civil War and his short fling at practicing medicine. It was that streak of adventure in him that was calling to him again, pestering him, nagging him, giving him no peace.

"Lydia Ann," he said, "I've got to go to the Black Hills."

Throughout the states the news was of the gold rush to the Black Hills. There was something about it that caught one, pushed one, and harried one. It was something that got into a man's blood so he couldn't sleep at night and couldn't think in the daytime.

"The Black Hills!" He could see her shock. "But, Henry, why?"

"They'll need preachers there," he was pleading. "They'll need the Word of God in those mining camps as it isn't needed here. Kentucky is getting settled. There are plenty of ministers here, but don't you see, Lydia Ann, there must be a great need for the solace of God's Word in the roughness of the mining camps? I must go!"

Lydia Ann looked at him silently.

"We haven't enough money," she said.

"I'll work along the way," he told her, "and I'll get a job on the side after I get there. I'll send for you and the children by autumn."

He was asking her to give him her blessing and send him west. She could not refuse. She lowered her eyes lest he should see the near tears and said, "When are you leaving, Henry?"

IT was spring. He was forty-nine and not a young man any longer, but he made a place for himself with one of the many trains that started for the West. He helped where he could, preaching along the way, trying to earn his way. They crossed the Great Plains with no mishaps and reached Cheyenne. From there he joined another train to get as far as Custer in the Black Hills, and had to wait a little longer. He knew where he wanted to go. He must get to Deadwood, hub of the mining activities, end of the train, raw town of pioneers that had sprung out of the gulch panning and sluicing gold, drinking, swearing, gambling. Deadwood was the town that needed him. He was determined to reach it.

Some days after he had arrived at Custer, Captain Gardner's long

freight train moved slowly into the town. Gardner was going on ahead of the oxen to Deadwood with a pair of mules, a thousand pounds of freight, and a few friends, and Smith made arrangements to join Gardner.

They rode into Deadwood. Preacher Smith had to have work and a place to live. He accepted a job as a laborer working on the Boulder Ditch, a water project building into town. After consideration of the possibilities open to him, he obtained permission from Mrs. L. C. Miller to build a small cabin on the corner of her lot. He could spend his evenings building the cabin. He would get it done by the chilly days of autumn.

Sundays were his special days. The rest of the week it was necessary to earn the money to send to Lydia Ann, but Sundays belonged to him. He preached in Deadwood on Sunday mornings. He walked on the streets in his good black suit, found a likely looking spot, and began to preach, his rich voice carrying through the clear mountain air. By ones and twos, threes and fours, the men and women stopped to listen to him. He could tell the ones he was touching by their intent expressions. There were the others, too, who stood quiet but restless. It made no difference, they were listening. Perhaps some word he said would reach them. He gave them his message from God, and the people listened. Their heavy miners' boots clumping up and down Deadwood's thoroughfare were stilled for a half-hour, hearing the Word. Then the sermon was over, and they were gone again. Preacher Smith knew he was reaching some of them. The rest would see Christ's way in time.

In the afternoon he walked briskly toward Crook City to preach the same sermon there. Crook City was only ten miles distant, and as greatly in need of a minister as Deadwood. He could preach in both towns. Sundays were worth all the work and sacrifice in getting to the hills.

IF there were only some way to speak to those others, the indifferent ones! They stood on the edge of his crowds, listening but not caring. If he could show them how to make Christ's religion a personal thing: if he could bring it into their lives! There must be some way!

He thought of the Apostle Paul. He thumbed through his Bible to find the text he wanted. Paul was the example. Paul was the man whom he could hold before them as typical of his idea. Paul was willing to go to Rome, city of idolatry and sin, knowing that he might be persecuted and tortured, but knowing that he must preach the gospel there, nevertheless. If Paul were willing to accept the hardships so that he could tell the people about Christ, then there must be some way that he, Henry Weston Smith, could tell the miners of Deadwood to take Christ into their lives.

He found the place, Romans 1:5. "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name."

He began his outline, thoughtfully, in the candlelight of his cabin.

He wrote the sermon text, Romans 1:5, and after it the broad statement that "Paul, the apostle, is the best example of Christ's followers, and in spite of any circumstances was willing to preach the gospel."

That should be divided into two main topics, he thought, and then rapidly getting the feel of the sermon, he scribbled the notes on his paper.

I. Why Paul was willing to do this.
   1. He loved God.
   2. He loved his fellowmen.

II. Some of the ways in which we all may engage in this great work.
   1. By going out as Christ's followers as he sent his disciples.
   2. By sustaining the social needs of grace.
   3. By the sabbath school.
   4. By personal efforts to lead men to the Savior.
   5. By holding up the life of a consistent God as a guide to our own lives.

That was the broad outline. He began to fill it in mentally with his own words, explaining, quoting, exhorting in his mind. It would do!

Sunday was August 20, 1876. The summer was at its peak, hot and sticky. Preacher Smith gave his sermon in Deadwood Sunday morning to a summer-lazy audience. He wasn't sure that the sermon had accomplished all he hoped, but it was hard to tell. He had done his best and the sermon was a good one. One grizzled miner shook hands with him at the close of the sermon and Henry's heart was filled. Maybe he had reached this one. His eternal hope was with him as he went back to his cabin.

He found something to eat, and made ready to go to Crook City. The walk would be pure pleasure today. The summer air was hot and heavy in the close ravine of Deadwood, but the wooded trail would be cool, shady, beautiful with the life of the forest. He wrote a note to stick on his door. There had been times lately when someone searched for him on a Sunday. "Gone to Crook City, back at 2 p.m." He stuck it on the nail on the outside of his door, fixed his hat firmly on his head, slipped the sermon notes in his pocket, made sure that he had his Bible with him, and started for the Crook City trail.

He left the town behind him and was deep in the woods. The trail was brown with dry pine needles and green with the short shrubbery that grew around the edges. August's flowers brightened the wayside. He chuckled as he caught sight of a chipmunk scurrying over the rocks, and later a red squirrel with its bushy tail held high over its back as it chattered. The birds of the

forest chirped at him. The sun made its lazy patterns of shade on the ground through the trees. It was a day made for walking and dreaming.

He heard the snap of a twig, and whirled with the sense of someone watching him. There was no one in sight. He turned and strode on again.

He heard a shot, and felt the thud of a bullet hit him at the same time. He tried to see who had shot him, but he slumped toward the ground and blackness crowded over his senses.

LATER a solitary man on horseback picked his way down the trail. The horse shied at the sight of the black-clad body. The man brought his mount closer to see who it might be. He recognized the body as that of Preacher Smith, and looked warily around the woods but could see no one. He spurred his horse down the trail toward Crook City.

At Crook City, Edmund Wolfe and three or four other men saddled their ponies and rode back up the trail. It was a sad day for the territory when even its preachers were killed. They reached the dead body. While they wondered what to do, the rumble of a hay wagon came around the curve. Joseph Armstrong drove the wagon. Wolfe hailed him. They placed the body of Preacher Smith in the hay wagon and escorted it to Deadwood.

Once there, they presented the problem to Deadwood's Board of Health. There seemed no point in delaying the funeral. C. E. Hawley was a respected member of Deadwood, who had served as a deacon in the Congregational Church back in Michigan, and he agreed to conduct the funeral. They buried him in the South Deadwood Cemetery. The devout and the indifferent stood around his open grave in solemn respect, their hats off, their heads bowed. Then the grave was covered, and the difficult task was left of writing the news to the Smith family.

Talk went around town for a while about who could have killed Preacher Smith, but nobody would admit the crime had been committed by any of the whites; and the theory was accepted that he had been killed by the Indians. Later historians, with the exception of one, seem to have accepted that explanation wholeheartedly. The one, J. S. McClintock, remarks shrewdly that Preacher Smith was not scalped, and adds the fact that scalping was a common practice of the Indians at that time. Another historian saves Preacher Smith's scalp from the Indians with the argument that the Indians saw that he had a Bible after they had killed him. Be that as it may, no one ever knew who killed Preacher Smith.

When the South Deadwood cemetery was moved, grave by grave, to Mount Moriah, Preacher Smith's body went, too. His memory as the first preacher in Deadwood remained, and as the years went by

his martyrdom and his sincerity of spirit combined to make his memory treasured. When J. B. Riordan, a New York sculptor temporarily in Deadwood in 1891, fashioned a new stone for Wild Bill Hickok's grave, the Methodist church took up a local subscription and found they had enough to pay Riordan for a statue of Preacher Smith to be installed over his grave. Riordan obliged with a sandstone figure. Preacher Smith's grave received its new marker and later its share of abuse from weather and souvenir hunters. The statue became chipped and marred, but marked the gravesite valiantly through the mountain storms of the years. The Riordan statue was knocked to the ground in 1948 when a tourist climbed on it to have his picture taken. The statue fell and broke. In 1964 nothing remains but the foundation with its inscription.

In 1914, Deadwood, remembering its early heroes, named Preacher Smith as the one most deserving of reward and placed a granite shaft in memory of his name on the Deadwood highway about three miles out of town. Edmond Wolfe was brought back to mark the exact spot of the murder and found it about two miles from the memorial site, deep in the woods and inaccessible from the new highway. The memorial was left on the highway at the top of a hill, gray and staunch, a reverent reminder of the first man who dared preach the Gospel in the wild young town of Deadwood.

In 1961, the 85th anniversary of Preacher Smith's death was observed with a special service at the memorial at which his only grandchild, Mrs. Geraldine Holden, Shrewsbury, Massachusetts, was present. When Henry Weston Smith was killed, she said, his wife Lydia Ann supported her children by writing stories for periodicals and by working as a seamstress. The family moved to Texas for a short time, then went back to Connecticut, where they remained.

Sponsoring the special services were the South Dakota Historical Committee of The Methodist Church assisted by the members of the Deadwood Methodist Church, the Deadwood Chamber of Commerce, and the Society of Black Hills Pioneers.

Preacher Smith was a martyr in 1876, but he has not been forgotten in Deadwood. END

LIFE'S PROMISE

Today I shall go down to sea,
Where tall masts thrust ahigh,
Where foaming breakers and the gulls
Point pathways to the sky.

And where to go I do not know,
And neither know the way;
For all plans rest in other hands,
Throughout the night and day.

But this I promise, O my soul,
Wherever I may be,
Eternal God of sea and earth
Will ever pilot me!

—Paul K. McAfee

CHAPLAINS

Colonel **H. W. Longino,** Headquarters 32d NORAD Region, was the guest speaker at a very successful Dining Inn sponsored by the 627th Radar Squadron, Montgomery Air Defense Sector, Ala.

Chaplain (Lt Col) **James H. Cranford** was transferred to the Office of the Chief of Army Chaplains in the Plans, Programs, and Policies Directorate, Washington, D.C., replacing Chaplain (Maj) **Duncan C. Stewart** who went to the Command and General Staff College, Fort Leavenworth, Kans.

Chaplain (Lt Col) **James V. Harvester** recently left the First U.S. Army for a new assignment in the Office of the USCONARC Chaplain.

The Ninth Annual Military and Civilian Chaplains Conference for Seventh-day Adventists was conducted at the Paradise Valley Hospital, San Diego, Calif., during August.

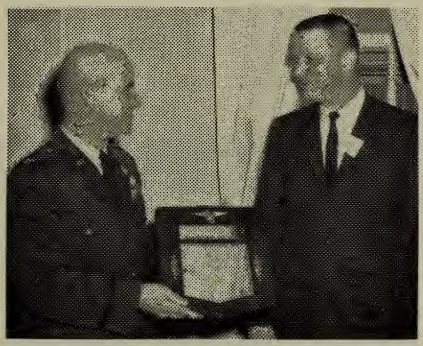
The 1964 First U.S. Army Supervisory Chaplains' Training Conference was held at Governors Island, N.Y., in November. Theme of the conference was "Unity in Purpose: Diversity in Method."

Eddie Moore, seaman aboard the MSTS Roll On/Roll Off ship USNS *Comet*, displays his lay leader's certificate. Chaplain Samuel Sobel (left), CDR, USN; and Chaplain Wm. A. Smith (right), Lt, USN, look on. Eddie is the first certified lay leader of the Military Sea Transportation Service, Atlantic Area. These lay leaders provide religious services in the absence of chaplains.

PMOC ACTIVITIES IN GREENLAND

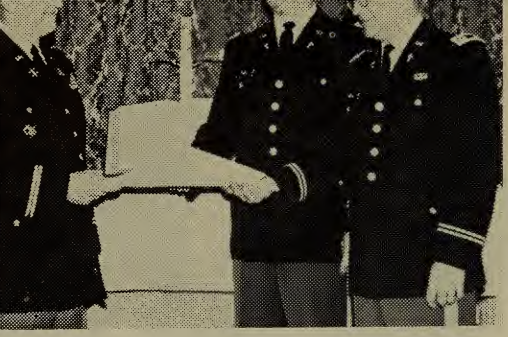
Under the direction of Chaplain, Maj, Simon H. Scott, Jr., PMOC activities at Sondrestrom AB, Greeenland, are humming. The three pictures on this page illustrate successful activities being carried on.

Upper Right shows Col J. Y. C. Roth, Base Commander, presenting a copy of Phillips translation of the New Testament to Lt Edgar Ramsey. Lt Ramsey was PMOC "Man of the Month." Each month the person who has contributed the most to the chapel program is named "PMOC Man of the Month."



Middle: The CO displays to Capt Pearce Young the award which goes each month to the unit which has the greatest percentage of participation in PMOC.

Bottom: Finally, there is the PMOC monthly dinner. During April, 81 men attended.



In recognition of his support of chapel activities from July 1963 to July 1964, Col Harold A. Dye, CO of the 35th Arty Gp, Bamberg, Ger., was awarded the Gen. Com. on Chaplains' Certificate of Appreciation. Shown presenting the certificate to Col Dye are Chaplain (Capt) Arthur F. Bell and Chaplain (Capt) Richard W. Kohl.

Lt Col Walter W. Fade, Commander, 31st Engr Bn, Fort Chaffee, Ark., is presented the General Commission on Chaplains' Certificate of Appreciation by Chaplain (Capt) Robert B. Howerton, Jr.

Chaplain (Capt) **Jon M. Lindenauer** has been reassigned from Germany to Fort Devens, Mass.

Chaplain (Lt Col) **Herman H. Benner** recently returned from Korea for assignment to Headquarters Fifth U.S. Army. Chaplain (Capt) **Paul T. Everett** and Chaplain (Capt) **John H. Herrlinger** were assigned to Fort Riley, Kans.; Chaplain (1st Lt) **Howard W. Johnson** was assigned to Fort Carson, Colo.; Chaplain (Capt) **Stanley G. Roat,** Chaplain (1st Lt) **Harold B. Selke,** and Chaplain (1st Lt) **Elwin C. Vanderland** were assigned to Fort Leonard Wood, Mo.

Congratulations to the following upon their promotions:

Chaplain (Lt Col) **Percival C. Lovseth,** Post Chaplain, Fort Totten, Flushing, N.Y.

Chaplain (Lt Col) **Robert J. Plocki,** Headquarters II U.S. Army Corps Chaplain, Fort Wadsworth, Staten Island, N.Y.

Chaplain (Capt) **Charles E. McMillan,** Fort Devens, Mass.

Chaplain (Capt) **Thomas R. Merrill,** 86th Engr Bn, Camp Drum, N.Y.

Chaplain (Capt) **Milan Murja,** Fort Dix, N.J.

Chaplain (Maj) **Sterling A. Wetherell,** Headquarters 5th Tng Regt, Fort Dix, N.J.

The Disciples of Christ Chaplains' Retreat was held at the General Walker Hotel, Berchtesgaden, Ger., during August. Dr. **Carl M. Boyd,** Director of Chaplaincy Services, and **Dale W. Medearis,** Executive Secretary, were present. Morning group discussions were on the topic, "The Chaplain Lives with Problems." Following the retreat Dr. Boyd and Mr. Medearis visited their chaplains in the European area.

In a ceremony at Hq Field Command, Defense Atomic Support Agency, Sandia Base, N.M., Lt Col DeBow Freed, USA (2nd from left), was the recipient of the Layman of the Year award for outstanding church work at the base. Shown also are (left to right): Chaplain (Lt Col) Max Gilmer, USA; Rear Admiral Emmet O'Beirne, USN; and Chaplain (Lt Col) Charles E. Read, USA.

New transfers to the Third U.S. Army: Chaplain (Capt) **Lawrence T. David** to Fort Jackson, S.C.; Chaplain (Capt) **Leonard H. Miller** to Fort Gordon, Ga.; Chaplain (Capt) **Robert C. Harllee** to Fort Campbell, Ky.; Chaplain (Maj) **Dwight C. Jarvis** to Fort Benning, Ga.

CAPT **Robert M. Schwyhart,** CHC, USN, received the honorary degree, Doctor of Divinity, from Berkeley Baptist Divinity School, Berkeley, Calif. Chaplain Schwyhart is Officer in Charge of the Naval Chaplain School, Newport, R.I.

Chaplain, Capt, **Haydn L. Gilmore** has been transferred from Tachikawa AFB, Japan, to Lowry AFB, Denver, Colo.

CAPT **W. W. Parkinson,** CHC, USN, became the senior chaplain at the Bethesda Naval Hospital in September.

Itazuke Air Base Chapel "Kyushu Jew" won first place in the 5th AF Chapel Newsletter contest, mimeograph class. Award was made to Col Wm. Black, CO of 348 Combat Support Group by Ch, Col, Roy M. Terry. Looking on are Ch, Lt Col, Willis M. Lewis and Capt Marvin Tokayer, editor of the paper.

Camp Wanakee, Meredith, N.H., was the locale for the Air Force Northeast PYOC Summer Camp 9-22, Aug. Camp leaders (left to right) were: Ch, Capt, Carlton J. Fuller; Ch, Lt Col, John S. Sanders; Ch, Maj, Richard D. Meyer; Ch, Maj, Samuel G. Powell.

PWOC TRAINING CONFERENCE FOR 1964

About 450 delegates representing 180 chapters attended the Protestant Women of the Chapel Training Conference held at Berchtesgaden, Ger., last May. Shown above are the leaders, L-R: Chaplain (Maj) Mervin R. Johnson, Air Force Chaplain Advisor; Mrs. Myrtle Kuder (seated), outgoing President of the European Council PWOC; Mrs. Emily Scott, Conference Chairman; Chaplain (Lt Col) Chester R. Lindsey, Army Chaplain Advisor.

Below are the new officers for 1964-65, L-R: Mrs. Thelma Carey, 2d vice-president; Mrs. Marie Georgeff, secretary; Mrs. Lyndell Bell, president; Mrs. Frances Beall Whiteside, 1st vice-president.

The Reverend **Robert K. Wilson** of Great Lakes, Ill., was named chaplain of the Virginia Military Institute, Lexington, Va. Mr. Wilson recently retired from the Navy as a commander after twenty-one years of service. He succeeded the Reverend **Thomas E. Weir,** who returned to active duty with the Navy.

CDR **A. M. Oliver,** CHC, USN, retired from the Navy chaplaincy in September and became the executive director of Korea Church World Service, APO 301, c/o Postmaster, San Francisco, Calif.

Chaplain, Capt, **Lewis H. Evans,** assistant sector chaplain at Montgomery Air Defense Sector, has been transferred to the 81st Tac Ftr Wing. England. Chaplain Evans was a circuit rider for MOADS for the past four years.

Newly elected chaplain of the Reserve Officers Association is Captain **T. Russell Nunan,** USNR-R, Alabama; deputy chaplains are Major **Karl Applbaum** USAR, New York; and CDR **Edward R. Martineau,** USNR, Florida. They were elected to serve at the 1964 Convention in Portland, Ore.

Chaplain George P. Murray, a former quartermaster on PT boats, has returned to the Pacific as a Seabee chaplain. He is now serving with USN Mobile Constr Bn Nine on Okinawa. He is shown here (standing) with Chief Builder Lawrence S. Hinton. Both men were on Tulagi Island in July of 1943.

Acting Commandant, Chaplain (Col) **Ralph H. Pugh** of the United States Army Chaplain School, Fort Hamilton, N.Y., announced that twenty-seven chaplains were graduated in the June 1964 class. Top scholastic honors went to Chaplain (Capt) **Richard R. Tupy, Jr.,** assigned to the U.S. Army Garrison, Munich, Ger.; second place to Chaplain (Maj) **John C. Siege,** assigned to the USAADC, Fort Bliss, Tex.; third place to Chaplain (Capt) **Donald K. Adickes,** assigned to the Fifth Infantry Division, Fort Carson, Colo.

Three Indonesian chaplains attended: Chaplain (Lt Col) **Justinus R. Roesmandjaja,** Catholic; Chaplain (Lt Col) **Sjahid Bakri,** Moslem; Chaplain (Capt) **Junan H. Nasution,** Moslem.

Thirteen chaplains were assigned to foreign duty and eleven were assigned to the Continental United States.

1964 officers of the PMOC, 5th Air Force, Fuchu, gather around for some fellowship singing during a meeting at Fuchu. L to R: Maj Claude J. Sellers; Lt Col Charles P. Hundley; chief MSgt James C. Gray, Jr.; Chaplain, Lt Col, Ralph R. Pace; and MSgt Harold Plassman.

YOUTH FELLOWSHIP RETREAT IN KOREA

Fifty American high school students representing Christian youth organizations from Seoul American High School, Seoul Foreign School, Korean Christian Academy in Taejon met for a Youth Fellowship Retreat sponsored by the Eighth U.S. Army Support Command Chaplain Section. Retreat was arranged by Chaplain (Lt Col) Glenn D. Lauby, EASCOM Chaplain.

Top picture shows the adult and youth leaders—front row, L-R: Betty Shippey, Anneliese Sievert, Frances Foreman, Patricia Pritts; second row, L-R: Benny Van Lierop, Mrs. John Rathbun, Mrs. Finis Jeffery, Miss Clarice Swartzendruber; third row, L-R: Chaplain Lauby, The Rev. Everett Hunt, The Rev. John Rathbun, The Rev Finis Jeffery.

Bottom picture shows high individual scorers in 3-part quiz on the Book of John, L-R: Linda Secrest, first; Carlene Judy, second; Frances Foreman, third; Judy Richey, fourth; Betty Shippey, fifth.

The Rev. Everett Hunt was quizmaster. Contest between schools was won by Seoul American High School.

CDR T. J. Richter, Senior Chaplain, US Navy Housing Activity, Yokohama, presents a check for $200 to Dr. Samuel Franklin, Tokyo Union Seminary. The check was last of $12,746 the Protestant Center has donated to Japanese educational institutions. Average attendance at the Center is 1,050 each Sunday. Last year $19,829 was contributed.

Chaplain, Col, **Vernon O. Rogers,** Command Chaplain of the Air University, was awarded an honorary Doctor of Law degree by the Atlanta (Ga.) Law School.

New 5th AF chaplains meet with Col Wm. E. Buck, Jr. (center), Chief of Staff; and Ch, Col, Roy M. Terry, left, Staff Chaplain of 5th AF. From left are Ch Terry; Ch, Lt Col, John H. K. Miller; Col Buck; Ch, Lt Col, Conway B. Lanford; Ch, Maj, Kalman L. Levitan.

Chaplain, Capt, **William D. Franks** has been transferred to McGuire AFB, N.J. from Turner AFB, Ga.

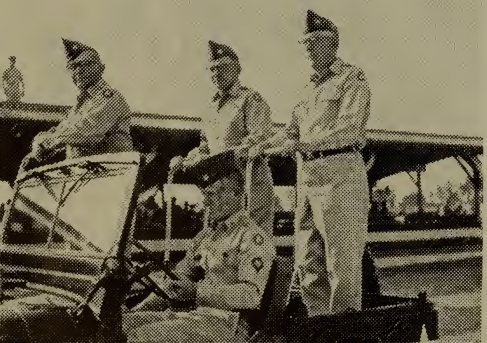
Chaplain, Lt Col, **John A. Barney** has retired from the Air Force after twenty years of service. Last duty station was Headquarters Battery, 7th Reg, Aradcom, McChord AFB, Wash. His present address is Little River Christian Camp, Glide, Ore.

Chaplains of the Naval Operating Base, Subic Bay, Philippines, played host to twenty-nine chaplains in conjunction with Operation Ligtas. LCDR James R. Hutton, CHC, USNR, writes: "Most of the chaplains we had were ours although we had some from New Zealand, England, Australia and the Philippines." A luncheon was held; everybody was introduced; and information about the work given.

CHAPLAIN KINSLER RECEIVES HIGH AWARD

Above picture shows Chaplain (Col) David E. Kinsler (left) receiving the Legion of Merit for "exceptionally meritorious service as post chaplain at Fort Jackson, S.C., from July, 1961, to May, 1964. Brig Gen Jefferson J. Irvin (right), Commanding General, made the presentation.

Lower picture shows Chaplain Kinsler (right) with Lt Col Paul R. Kennedy (left), commanding officer, 2d Bn, 1st Trg Brig, and Maj John R. Ross, Jr., (front) commanding officer, 12th Bn, 3d Trg Brig, mounting a jeep to watch the retreat review held in their honor at Hilton Field. All three men retired on May 31. Chaplain and Mrs. Kinsler's retirement address is 2300 Omega Drive, Columbia, S.C.



LCDR **Davis A. Thomas,** CHC, USN, presented Andrews University of Berrien Springs, Mich. three specimens of rare Roman pottery dating back to the time of Christ. Chaplain Thomas discovered the pottery in 1960 when scuba diving in the Mediterranean amidst the wreckage of a Roman cargo ship.

On July 29, 1964, the U.S. Army Chaplaincy celebrated its 189th Anniversary with appropriate ceremonies at Army installations. The Continental Congress on that date adopted a resolution setting the monthly pay of chaplains as the same as that of a captain. (At that time $20.00 per month.) Since that time chaplains have been ministering faithfully to Army personnel and their dependents and 284 have given their lives in the service of their country, while many have been decorated for valor.

Mrs. **Vaughn F. Leaming,** wife of Chaplain (Lt Col) **Leaming,** member of the faculty of the U.S. Army Chaplain School, Fort Hamilton, N.Y., has become quite proficient in creating and using puppets for entertaining and teaching. Her first marionette was Mitch Miller. Mrs. Leaming says, "There are endless possibilities in this hobby. From a pile of clay, paste, paper, paper towels. lead, cotton and cloth, you can create a 'little person' who becomes very real to you."

Chaplain (Lt Col) **Willis W. Wessman** received his two silver oak leaves and was assigned to the Headquarters Sixth U.S. Army, Presidio of San Francisco, Calif. He recently was graduated from the

The new president of the Biblical Seminary in New York is the Rev. Robt. L. Stamper, Th.D., D.D., former Vice President of Columbia Theol. Sem. in Decatur, Ga. Dr. Stamper is an ordained minister of the Presbyterian Church, U.S. and a former chaplain. During his ten years as a chaplain in the U.S. Navy, he saw combat during WW II with the 1st and 3rd Marine Divisions on Saipan, Guam, Iwo Jima, and Korea.

Marcus Barth has been a professor of New Testament Theology at the University of Dubuque, Iowa, and more recently at the University of Pittsburgh, Pa.

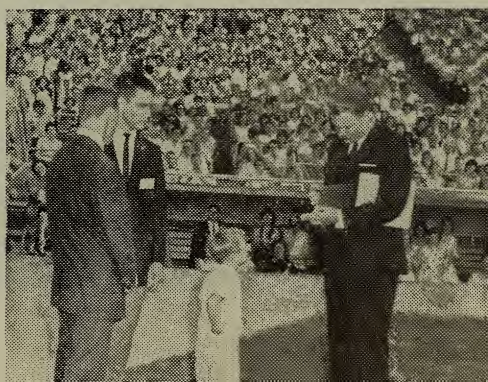
Chaplain (Lt Col) **Clifford E. Hargraves** retired from the Army, but will continue to serve as the associate minister, First Christian Church, El Paso, Tex.

Clayton Day, son of Chaplain (Lt Col) **Clayton E. Day** of the Office of the Chief of Army Chaplains, was a member of the Washington-Lee world champion schoolboy rowing team that took the Princess Elizabeth Challenge Cup on the Henley River July 4, 1964. The team took five races, one at a time, and defeated top American and European high school crews. Clayton Day enrolled at Yale University, New Haven, Conn., this fall.

Command and General Staff College, Fort Leavenworth, Kans.

Fifty-five Protestant chaplains from the U.S. Army Area Command traveled to Basel, Switzerland, to meet the world-renowned theologian, Dr. **Karl Barth.** Arrangements were made by Chaplain (Col) **William H. Branyan,** Area Command Chaplain. Chaplains from the Seventh Army and USAREUR accompanied them. Dr. **Marcus Barth,** son of the famous theologian, led a 3-hour discussion based on twenty-six questions submitted by the chaplains, using the answer suggested by his father. Dr.

Billy Graham's Central Ohio Crusade closed July 19 with a service at Jet Stadium, Columbus, attended by 38,000. There were 1,680 inquirers. Picture shows Billy pausing to give autograph to a youthful admirer. Total Attend. for the 11 meetings was 316,500.



ALASKA COMMAND PROTESTANT CHAPLAIN RETREAT

The Protestant chaplains representing the Army, Air Force and Navy in the Alaskan Command held a retreat at Fort Greeley in mid-April, 1964. Twenty-eight chaplains attended. The leader was Dr. John Biegeleisen of Eden Theological Seminary. George Wilson writes: "Dr. Biegeleisen was an inspiration both in content and personality. The impact on the assembled chaplains will never be forgotten."

Shown above: Ch Col George S. Wilson, Command Chaplain, Alaskan Command; Dr. Biegeleisen; and Ch Col Ned R. Graves, Staff Ch, USA, Alaska.

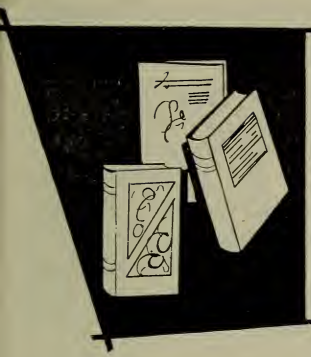
Bottom: Chaplains at the Retreat.

On the day that the Army Chaplain Corps celebrated its 189th anniversary, the 3d Brigade, 1st Armored Division, Fort Hood, Tex., had as their guest speaker the Reverend **Clifford H. Taylor, Jr.** of the First Christian Church of Killeen, Tex. Mr. Taylor has served as a Navy chaplain, and is in the Naval Reserve. Chaplain (Capt) **William R. Gentry** of the 162d Street Chapel spoke in Mr. Taylor's church in an exchange program which is designed to strengthen the bonds between the civilian and military chaplaincy.

WE ARE SORRY

The August issue of THE CHAPLAIN inadvertently listed Chaplain (Maj Gen) **William R. Arnold** (Ret) as a former Deputy Chief of Army Chaplains. Chaplain Arnold served as the Chief of Army Chaplains from December 1937 to October 1945, which was one of the most demanding periods in the history of the Army chaplaincy.

PHOTO CREDITS: Pages 8-11, Salvation Army; pages 22-24, U.S. Army; pages 26-30, National Service Organization; pages 37-40, U.S. Army, U.S. Air Force; pages 48-58, U.S. Army, U.S. Air Force, U.S. Navy.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Bible Key Words. Edited by GERHARD KITTEL. Harper & Row. 1964. 148 pp. $4.50.

This is careful scholarship that results in rewarding reading. The words examined take on complex and fascinating dimension as they are closely analyzed. The book is worth deliberate reading with attention to the numerous footnotes and references.

The Silent Pulpit: A Guide to Church Public Relations by EDWARD L. GREIF. Holt, Rinehart & Winston. 1964. 213 pp. $4.95.

This is good reading for all who are concerned with the effective communication of the message of the church. The author has had considerable experience in counseling many religious groups and organizations in their public relations programs.

Effective Oral Interpretation for Religious Leaders by HAROLD A. BRACK. Prentice Hall. 1964. 184 pp. $6.00.

This is a very helpful textbook for all whose responsibilities include public speaking. It is particularly slanted for clergymen. The physical aspects of oral interpretation are analyzed. There is practical instruction on the different methods of presenting hymns, poetry, scripture, and prayers. Attention is given to such things as the proper use of the voice, eyes, breathing, and the body in general. A good investment in reading and study for those who must lead in public worship.

Church and State in the United States by ANSON PHELPS STOKES and LEO PFEFFER. Harper & Row. 1964. 660 pp. $12.50.

Every chaplain ought to be reasonably well-informed in the history of church-state relationships in the United States. This is the best single volume available to provide a reading acquaintance with the major issues and developments in the field. A valuable book worth careful reading and availability for future reference.

Protestant Concepts of Church and State by THOMAS G. SANDERS. Holt, Rinehart and Winston. 1964. 339 pp. $7.50.

This would be an excellent addition to any chaplain's personal library. The author has presented Protestant-

ism under five separate traditions or categories in terms of identifiable positions in the field of church-state relationships. He deals with the influence of historical situations and the statements of certain church founders and other leaders upon the positions and attitudes of particular groups. Some traditions are under careful reappraisal from within in the light of unprecedented social and political situations in which the churches must live and make their witness.

The Bamboo Cross by Homer E. Dowdy. Harper & Row. 1964 219 pp. $3.95.

A compelling story from the jungles of Vietnam. A missionary saga told in terms of heroic native Christians facing elemental dangers and the constant threat of Viet Cong guerrillas.

Flame Out of Dorset by Clifford Stevens. Doubleday & Company. 1964. 192 pp. $3.95.

An Air Force chaplain has written this interesting tribute to the men who followed St. Stephen Harding, founder of the Cistercians. A book of high devotional content concerning men who maintain a passion to look on the face of God and walk in close touch with him throughout their lives.

Faith Without Dogma by Margaret Isherwood. Harper and Row. 1964. 126 pp. $3.00.

These essays represent the author's reflections on her attempt to find meaning in life. Her vision of man seems much clearer than her vision of God. Classical theological concepts are declared inadequate. While many of the criticisms of traditional religion may be well taken one can wonder about the temptation to be dogmatic in opposition to religious dogmatism.

The Future of Man by Pierre Teilhard De Chardin. Harper and Row. 1964. 319 pp. $5.00.

A book of philosophical essays translated from the French by Norman Denny. A fascinating blend of science, philosophy, theology and sweeping speculation about the destiny of man and of life itself.

Revell's Minister's Annual 1965 by David A. MacLennan. Fleming H. Revell. 1964. 384 pp. $3.95.

There are several minister's annuals. This is easily one of the best. Dr. MacLennan, as readers of THE LINK know, is an excellent writer and interpreter of the Christian faith. He combines scholarship with clarity and he writes not merely from the head but from the heart. Dr. M. is also well known to chaplains for he has been a frequent speaker at their retreats.

It is surprising how packed the book is with help—52 complete sermons, suggestions for three weekly services, worship outlines for the year, topics for a sermon series, glossary of religious terms, bulletin or calendar messages, suggestions for a basic library and talks for special occasions.

Audio Visual Resource Guide. 1965. Edited by Alva I. Cox, Jr. and Janet Isbell. National Council of Churches. 523 pp. $3.95.

This is the seventh edition of AVRG. It classifies and evaluates more than 3,750 current, church-related A-V materials. We hardly see how anyone who selects and presents

audio-visual materials to church groups can be without it. Several hundred Christian educators in over forty interdenominational evaluation panels across the country have given of their time and knowledge to produce this book. Just to know what is in the field is a major task. The topical index is of great help in locating materials on a given subject. The entire project is non-profit or the book could not sell for the low price.

Southern White Protestantism in the Twentieth Century by KENNETH K. BAILEY. Harper & Row. 1964. 180 pp. $3.75.

This is interesting and helpful reading in an attempt to understand America's present social problems in the light of the historical developments in the churches of the South.

Gleanings in Joshua by ARTHUR W. PINK. Moody Press. 1964. 430 pp. $4.95.

All chaplains can read with profit and interest a book such as this. The campaign atmosphere of the Book of Joshua is stimulating to one who ministers to a military congregation. This volume is written from the standpoint of careful and reverent scholarship in the conservative tradition.

John Wyclif and Reform by JOHN STACY. Westminster Press. 1964. 169 pp. $3.75.

John Wyclif, "the morning star of the reformation," is a baffling and controversial personality. But this Yorkshire scholar, a graduate of the University of Oxford, a century before Luther blasted the medieval church and all its failures and pleaded for reform. He used strong language calling the Pope "anti-Christian and a devil . . . the father of lies"; the cardinals were full of "foul pride"; the secular clergy were "traitors of God and his people." And so on. This book seeks to avoid extremism and makes an effort to find the real man and the place he occupied in the movement toward Reform. The author appraises both the success and failure of Wyclif's activity.

A Christian's Handbook on Communism. by the Committee on World Literacy and Christian Literature. John Knox Press. 1964. 86 pp. Paper, $1.00.

This is a revised and enlarged edition of a handbook on Communism that appeared several years ago. The first edition was put into form first by a group of Latin American Christians to confront factually the issue of communism in their lands. Later, the manual was used around the world. Now the new edition updates the description of Communist theory and practice and outlines the nature of the Christian faith and its expression through the church. A very useful document.

Four Northern Lights by G. EVERETT ARDEN. Augsburg Publishing House. 1964. 165 pp. $3.75.

The subtitle of this book is: Men Who Shaped Scandinavian Churches. From Finland, Norway, Denmark and Sweden, four men emerge as outstanding spiritual leaders. Not many persons will know anything about these Scandinavian church leaders. However, the book will serve as an introduction and the reader will discover all four men were motivated by

one principle—emphasis upon a living religion. Christianity, for them, is religion "come alive" with power, concern, enthusiasm, and high moral conduct.

Careers of Service in the Church by BENSON Y. LANDIS. M. Evans & Co., Inc. 1964. 256 pp. $4.95.

This book interprets for young people and their advisers about 100 careers or vocations in the Protestant churches, their boards and agencies, their interdenominational organizations, and church-related hospitals, educational and social-welfare institutions.

Parables of the Old Testament by RUDOLPH F. NORDEN. Baker Book House. 1964. 101 pp. $1.95.

We usually think of the New Testament as where the parables appear. The author of this book has discovered and analyzed a number of O. T. parables such as "The Trees Anointing a King" (Judges 9:7-21); "The Pet Lamb" (2 Sam. 12:1-14); "The Unproductive Vineyard" (Isa. 5:1-7); "The Bear and the Serpent"; and the like. In each case, the textual setting is given; the parable itself; and the lesson.

Jesus, History, and You by JACK FINEGAN. John Knox Press. 1964. 144 pp. Paperback. $1.95.

At one time Rudolf Bultmann wrote: "We can now know almost nothing concerning the life and personality of Jesus." But recent scholars point out that although we see the life of Jesus through the prism of the Easter faith, nevertheless "it is precisely the pre-Easter life of Jesus with which the Gospels are mostly concerned." Starting from this point, Jack Finegan finds in the sources for the life of Jesus "the record of a real life . . . and the impact of a real person." Finegan's comments are always fresh and interesting.

The Cure for Anxiety by WILLIAM M. ELLIOTT, JR. John Knox Press. 1964. 92 pp. Paperback. $1.00.

"Anxiety destroys people's minds. It blurs thinking processes and distorts reason . . ." If we could find a cure for it that would be fine. Well, just reading a book won't cure it; but it may help. You will find *the key*, at least, in this excellent little book.

Man Amid Change in World Affairs. Edited by LEONARD J. KRAMER. Friendship Press. 1964. 175 pp. Paperback. $1.95.

"The book is dedicated to *thought* —and action." Emerging from a consultation on international relations held in 1962, were five topics considered worthy of study in greater depth. These five topics—with much study and many meetings since—make up the contents of this book. They are: 1. Views of Man in a Revolutionary World. 2. International Organization and Peaceful Change. 3. Dynamic Factors of Competition and Cooperation. 4. The Impact of Science and Technology on Peace and War. 5. Challenge of the Developing Nations.

The Apostle Paul by ROLAND Q. LEAVELL. Baker Book House. 1964. 128 pp. Paperback. $1.75.

Why another book on Paul? The author states as his twofold purpose: 1. To prepare a non-technical biography of Paul with enough human inter-

est to appeal to young people. 2. To refresh our souls with the spirit of the man who "was not disobedient to the heavenly vision." Discussion questions at the end of each chapter help to make the book what is called—"a study guide."

Kennedy by Molly Kazan. Stein and Day. 1964. 19 pp. $1.95.

A beautiful poem in tribute to the late John F. Kennedy. It was written by Mrs. Kazan the day after President Kennedy was assassinated. Mrs. Kazan herself died less than a month after President Kennedy. But she has left this lovely testimony to an outstanding president and man.

The Man for Others by Erik Routley. Oxford University Press. 1964. 107 pp. Paperback. $1.50.

A little book in the line of thinking started by **Honest to God** but with a more certain sense of direction and a more confident faith.

Jesus and the Kingdom by George E. Ladd. Harper & Row. 1964. 367 pp. $5.00.

A thorough and impressive study of eschatology by a conservative scholar. He presents opposing views with fairness and competence, thus enhancing the value of his book as a general review of the subject.

Pastoral Care in the Church by C. W. Brister. Harper & Row. 1964. 262 pp. $5.00.

The focus of this book is on the local church in the full spectrum of its ministries. This is profitable reading for any pastor or chaplain entrusted with the care of a congregation.

The Ministers Manual. Compiled and edited by M. K. W. Heicher. Harper & Row. 1964. 363 pp. $3.95.

This is the 1965 edition of the well-known and much used series of manuals. A helpful item for chapel and church libraries and a useful tool for lay leaders in the Armed Forces.

From Jesus to Christianity by Morton S. Enslin. Beacon Press. 1964. 75 pp. $3.00.

These chapters are lectures delivered by the author in support of his scholarly and unconventional ideas regarding early Christianity.

Addresses of Publishers

Augsburg Publishing House, 426 S. Fifth St. Minneapolis 15, Minn.
Baker Book House, Grand Rapids 6, Mich.
Beacon Press, 25 Beacon St., Boston 8, Mass.
Doubleday & Company, Inc., 575 Madison Ave., New York, N.Y., 10022.
M. Evans and Company, Inc., 216 E. 49th St., New York, N.Y., 10017.
Friendship Press, 475 Riverside Dr., New York, N.Y., 10027.
Harper & Row, Publishers, 49 E. 33rd St., New York, N.Y., 10016.
Holt, Rinehart & Winston, Inc., 383 Madison Ave., New York, N.Y., 10017.
John Knox Press, Box 1176, Richmond 9, Va.
Moody Press, 820 N. LaSalle St., Chicago, Ill., 60610.
National Council of Churches, Office of Publication, 475 Riverside Dr., New York, N.Y., 10027.
Oxford University Press, 417 Fifth Ave., New York, N.Y., 10016.
Prentice-Hall, Inc., Englewood Cliffs, N.J.
Stein and Day Publishers, 7 E. 48th St., New York, N.Y., 10017.
Fleming H. Revell Company, Westwood, N.J.
Westminster Press, Witherspoon Building, Philadelphia 7, Pa.

Member Denominations

The General Commission on Chaplains and Armed Forces Personnel

1. Advent Christian Church
2. African Methodist Episcopal Church
3. African Methodist Episcopal Zion Church
4. American Baptist Convention
5. Associate Reformed Presbyterian Church
6. Baptist General Conference of America
7. Christian Methodist Episcopal Church
8. Christian Reformed Church
9. Church of God (Anderson, Indiana)
10. Church of the Nazarene
11. Churches of God in North America
12. Cumberland Presbyterian Church
13. Disciples of Christ
14. Evangelical Congregational Church
15. Evangelical Covenant Church of America
16. The Evangelical United Brethren Church
17. Free Methodist Church of North America
18. The Methodist Church
19. Moravian Church
20. National Association of Congregational Christian Churches
21. National Baptist Convention of America
22. National Baptist Convention, U. S. A., Inc.
23. North American Baptist General Conference
24. Presbyterian Church in the U. S.
25. Primitive Methodist Church, U. S. A.
26. Progressive National Baptist Convention, Inc.
27. The Protestant Episcopal Church
28. Reformed Church in America
29. The Salvation Army
30. Seventh-day Adventists
31. Seventh Day Baptist General Conference
32. Unitarian Universalist Association
33. United Church of Christ
34. The United Presbyterian Church, U. S. A.
35. Wesleyan Methodist Church of America

Several additional church bodies contribute to the work of the Commission and are represented by consultants.

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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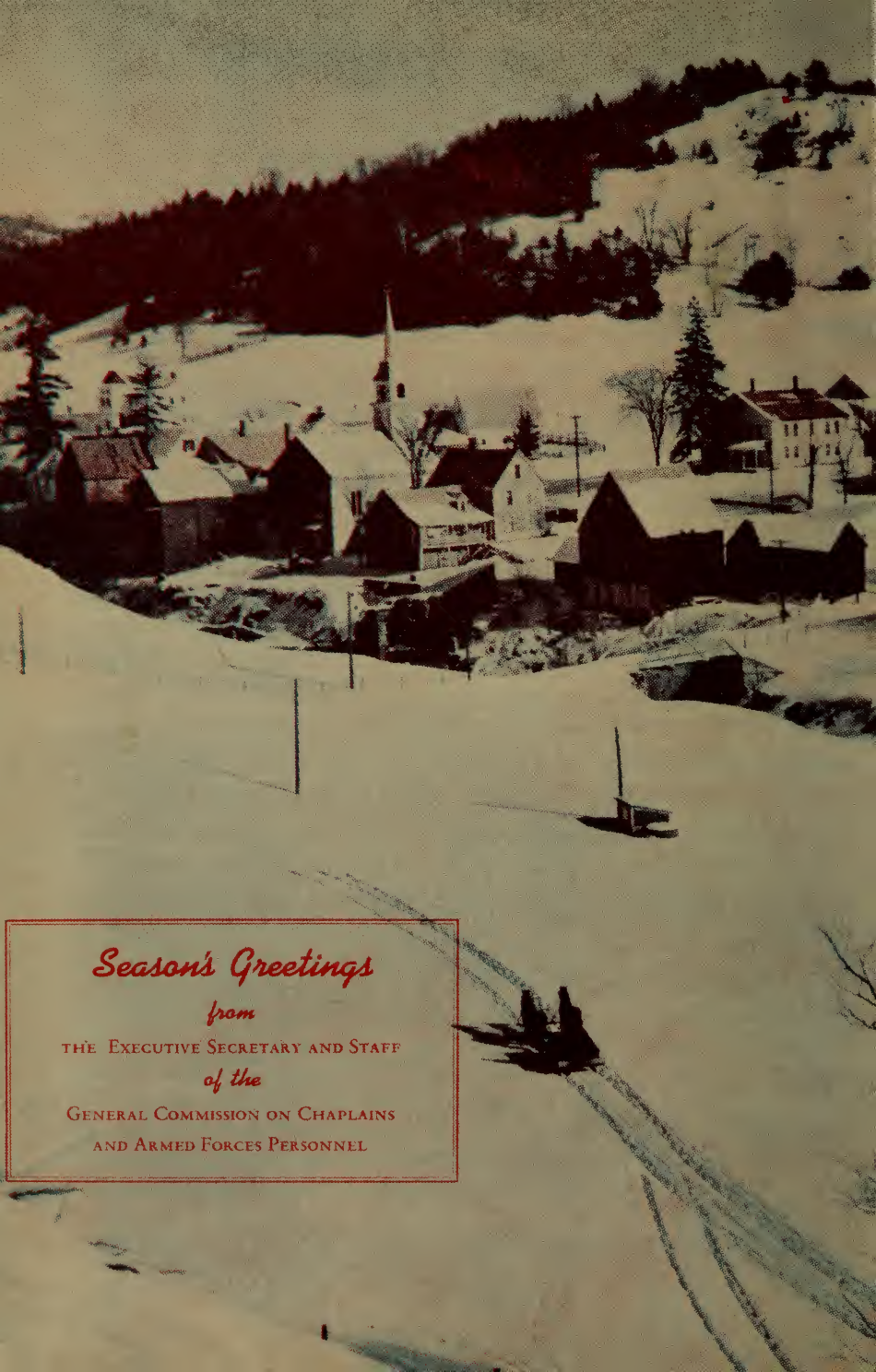

Season's Greetings

from

THE EXECUTIVE SECRETARY AND STAFF

of the

GENERAL COMMISSION ON CHAPLAINS

AND ARMED FORCES PERSONNEL